Al-Kashf wa Al-Bayān 'an Tafsīr Al-Qur'ān

Volume 9

Unveiling and Elucidation Of The Qur'ān Interpretation

Al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān

By

Abū Isḥāq Aḥmad b. Muḥammad b. Ibrāhīm Al-Tha'labī

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Volume 9

[Qur'ān 96 :3] Allah Almighty said: ﴿Indeed, the first House [of worship] established for mankind﴾

According to Mujāhid: the Muslims and the Jews boasted each other, the Jews said: Jerusalem is better than the Ka'ba because it is the migration of the prophets and situated in the Holy land. The Muslims said: the Ka'ba is better, thus Allah Almighty revealed:

﴿Indeed the first house [of worship] established﴾ until he said:

﴿In it is clear signs [such as] the standing place of Abraham﴾ and this is not in Jerusalem.

﴿And whoever enters it shall be safe﴾, and this is not in Jerusalem,

﴿And [due] to Allah from the people is a pilgrimage to the House﴾ and this is not in Jerusalem).

(Ibn As-Samayfa' recited it :(Waḍ'a)-with Fatḥah of Wāw and Ḍād-meaning: Allah established it from mankind).

The scholars differed over the interpretation of Allah's statement (May He be glorified and exalted):

﴿Indeed the first House [of worship] established for mankind﴾:

Some of them stated that Ka'ba is the first house appeared on the surface of the earth since Allah Almighty created the heavens and the earth, Allah created it two thousand years before the creation of the earth. It was originally a simple unroofed rectangular structure. This view was held by ʿAbdullah ibn ʿAmr, Mujāhid, Qatādah and As-Suddī.

Others said: It is the first house built in the earth; it has been narrated that ʿAlī ibn Al-Ḥusayn (may Allah be pleased with him) was asked about the spot from which circumambulation starts, he said: Indeed Allah Glory be to Him put a House under the Throne, it is the frequented House (al-Baytul ma'mūr) which Allah (Glory be to Him) mentioned it in His Book. He said to the Angels: Go around it and leave the Throne, consequently the Angels went around it and left the Throne. Thus, it was easier to them. Later on,

Allah (Glory be to Him) ordained the Angels who dwells in the earth to build a house on the same shape, so they built it and called it the shrine, and He ordained those who dwells in the earth to circumambulate it as the people of the heaven do with the frequented House.

It is said that the prophet Adam was the first to build it. This view was held by ibn ʻAbbās (may Allah be pleased with both of them) Ad-Ḍaḥāk stated that it is the first blessed house and it was blessed from the highest part of Paradise.

Furthermore, Simāk quoted Khālid ibn ʻAr'rah as saying: " a man stood up to ʻAlī ibn Abī Ṭālib (may Allah be pleased with him) and asked him: Can you tell us about the House, is it the first house built in the earth? "No," He replied. "Where were the people of Noah, ʻAd and Thamūd", he added. But, it is the first House has a blessing and guidance for all mankind.

According to another view: It is the first house established for people to perform Ḥajj for it, the view was held by ibn ʻAbbās as well. Others said: It is the first House which the Muslims direct at as a Qiblah.

According to Al-Ḥasan, Al-Kalbī and Al-Farrā': This verse indicates that Ka'bah is the first mosque established for people to worship Allah in it.

This is proven by Allah's statement:

﴿Settle your people in Egypt in houses﴾ [37 :10] meaning: mosques,

﴿And make your house [facing the] Qiblah﴾ [37 :10], and Allah's statement: ﴿in mosques which Allah has ordered to be raised and that His name be mentioned therein﴾ [36 :24]

It refers to the mosques.

[826] Shu'ayb ibn Muḥammad informed us, Makkī ibn ʻAbdān informed us, Aḥmad ibn al-Azhar related to us, Rawḥ ibn ʻUbādah related to us, Shu'bah related to us, on the authority of Sulaymān, on the authority of Ibrāhīm At-Taymī, on the authority of his father, that Abū Dharr (may Allah be pleased with him) said: the Messenger of Allah (P.B.U.H) was asked Which Masjid was the first to be built on the surface of the earth? He said, Al-Masjid Al-Ḥarām

(in Mecca), then Al-Masjid al-Aqṣā (in Jerusalem). Then he was asked: `What was the period of time between building the two' He said, `Forty years.' He added, (Wherever (you may be, and) the prayer becomes due, perform the prayer there, for the whole earth was made a Masjid". (1)

With regard to Allah's statement (may He be glorified and exalted):

﴿Was that at Bakkah-blessed﴾

According to ad-Ḍaḥāk and al-Mu'rrij: It refers to Mecca, and the Arab would use Bā' and Mīm interchangeably, they would say: Sabbad his and Sammada his head, and Ighabaṭaṭ ʻalihi al-Ḥummā and Ighmatat(he was struck by acute fever), and Ḍarbatu lāzīb and Lāzim. However, ibn Shihāb and Ḍamrah ibn Rabī'ah stated that Bakkah refers to both the mosque and the house, while Mecca is the whole sanctuary.

Others said: Mecca is the name of the whole town, while Bakkah is the place of House and the place of circumambulation. It was called Bakkah as they would cry at it, namely, they would gather around it and cry. Also, they would pass in front of each other and they would pray in the vicinity of each other. This is not allowed except in Mecca, as the poet says:

If the little boy suffers a pain

bring him to cry in Bakkah

ʻAṭṭā said: A woman passed in front of a man while he was praying, and she would go around the Ka'ba, then he pushed her, hence Abū Ja'far al-Bāqir

(1) **[826] The assessment of the reliability of the chain of transmitters:**

- It is authentic, and it does not harm that it was transmitted by Al-A'mash, as he stated the ḥadīth in a narration according to Al-Bukhārī, as in ((Fatḥ Al-Bārī)) 6/407 (3366).

Chain of narrators:

- Al-Bukhārī recorded it in the book Ḥadīths of the Prophets in the chapter on the words of Allah Almighty:
- ﴿And We blessed David with Solomon—what an excellent servant ˹he was˺! Indeed, he ˹constantly˺ turned ˹to Allah﴾ [Qur'ān: 38: 30](3425), and Muslim in the book Mosques and Places of Prayer (520), and Aḥmad 5/166 (21468), and aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 4/8. ((Jāmi' al-Bayān))

said: It is Bakkah, bring weep to people and ʻAbdullah ibn Az-Zubayr (may Allah be pleased with him) said: It was called Bakkah as it breaks the tyrants and arrogant, meaning, they became humble in its vicinity. And no tyrant intended to do harm to it except Allah would punish him severely.

As for Mecca: It was so called because there is little water in it, it is derived from the Arab's saying: Makka al-Faṣīl the udder of his mother and Imtakahu , namely, it sucked all milk in its udder.

the poet composed in this:

She sucked until she left nothing in her hollows

Al-Ḥasan ibn ʻAlī narrated from ibn ʻAbbās (may Allah be pleased with them) saying: I have never seen on the surface of the earth a town the good deeds doubled with every one equals one thousand as it was done in Mecca.

And I never knew a town in which every rak'ah is recorded as one thousand rak'as as it was done in Mecca. And I never knew a town on the surface of the earth in which the charity of a dirham is recorded as one thousand dirhams as it is done in Mecca. And I never knew on the surface of the earth a town in which there is the drink of the righteous people and the place of prayer of the righteous except in Mecca. And I never knew on the surface of the earth a town that if something touched by anyone except it was an atonement of his sins except in Mecca.

And I never knew on the on the surface of the earth a spot in which someone prayed and the Engels say Amin except in Mecca. I never knew a town that if someone looks to it without performing prayer or Ṭawāf except it was recorded for him the worship of time and fasting of the time except in Mecca. And I never knew on the surface of the earth a spot to which all the prophets and the Messenger migrated to it except as they have done to Mecca. Besides, I never knew a place to which the prophets, righteous people, jurists, and worshippers from men and women set out to it as they did to Mecca. They will be secured on the day of resurrection. I never knew on the surface of the earth a place that every day the smell and mercy of Paradise descends to it as it was done to Mecca.

And His statement: ﴿Blessed﴾: It was an accusative as adverb, i.e.it brings blessing, and its blessing is to expiate sins and forgive evil deeds,

﴿And guidance for mankind﴾ as the believers used to head for it.

[Qur'ān: 97 :3] ﴿In it are clear signs [such as] the standing place of Abraham﴾.

According to the reading (Qira'a) of ibn 'Abbās (may Allah be pleased with him): (in it is a clear sign) in singular form, referring to the standing place of Abraham. He added that his footprints are apparent in it.

The others read it: ﴿Ayāt﴾ with plural form, meaning: the station of Ibrāhīm), the black Stone, al-Ḥaṭīm, Zamzam and the whole rituals. The station of Ibrāhīm was mentioned earlier in Surat Al-Baqarah.

﴿And whoever enters it, will attain security﴾ From being frightened in it, as it is a sanctuary. This is the prayer of Ibrāhīm (Peace be upon him) where he said:

And [mention] when Abraham said, ﴿My Lord, make this a secure city﴾ [35 :14]

Besides, whoever would enter it in the Jāhiliyyah (Pre-Islamic era) and resort to it would be secured of murder and raid. In Islam, it became more secured. Abū al-Khuld wrote to ibn 'Abbās (May Allah be pleased with them): The first who take refuge in it are the small fish from the big ones during the flood.

It is said: Whoever entered it in the 'Umrah of Al-Qaḍā' with Muḥammad (P.B.U.H), will be secured. This is stated by Allah's statement (Glory be to Him):

﴿You will surely enter al-Masjid al-Ḥarām, if Allah wills, in safety﴾[48:27]

The scholars of semantics said: This wording of the verse is statement, yet it has the meaning of command. Its estimation: Whoever enters it, make him secured, as Allah's statement:

﴿There is [to be for him] no sexual relations and no disobedience and no disputing during ḥajj﴾, [197 :2], meaning: Do not do sexual relations, and do not do wicked actions, and don't dispute in it.

It is said: Whoever enters it to perform the rituals of Ḥajj, and to glorifies the Almighty, seeking to please, he will be safe on the day of Resurrection. This is stated by the prophet's (P.B.U.H):

"Whoever does much prayer at night will looks good during day." Meaning, on the Day of Resurrection.

[827] This is proven by what Al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn informed me, Hārūn ibn Muḥammad ibn Hārūn related to us, Muḥammad ibn "Abdul 'Azīz related to us, Kathīr ibn Yaḥyā ibn Kathīr related to us, Ubay related to us, on the authority of Juwaybir, that ad-Ḍaḥāk commented on the verse ﴿And who enters it will attain security﴾,

saying: Whoever performs Ḥajj, and entered it, then all his sins will be forgiven. (1)

[828] ibn Fanjawayh informed me, Abū 'Alī ibn 'Ḥabash al-Muqrī' related to us, Abū al-Qāsim ibn al-Mufaḍal related to us, 'Alī ibn Muslim Abū al-Ḥasan related to us, 'Amr ibn Ali related to us, Abū 'Āṣim, Zurayq ibn Abī Muslim related to us, Ziyād (ibn Abī 'Ayyāsh) related to us, on the authority of Yaḥyā ibn Ja'dah: with regard to Allah's statement:

﴿And whoever enters it will attain security﴾, he said: He will be secured from fire. (2)

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(1) **[827] The assessment of the reliability of the chain of transmitters:**
- Very weak; Yaḥyá ibn Kathīr used to narrate disapproved ḥadīth and also it contains unknown narrators.

Chain of narrators:
- I could not find it. Yaḥyá
- It was mentioned by Al-Wāḥidī in ((Al-Bāsiṭ)) 5/445, and Al-Rāzī in ((Mafātīḥ Al-Ghayb)) 8/303.

(2) (2)828] The assessment of the reliability of the chain of transmitters:
- In it Al-Ḥusayn Ibn Fanjawayh narrates disapproved traditions; also it contains someone whom I did not find.

Chain of narrators:
- Narrated by aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 4/14, and Ibn Abī Hātim in ((Tafsīr al-Qur'ān n al-'Aẓīm)) 2/712.

Ja'far (Ibn Muḥammad) as-Sādiq said: Whoever enters it with pure heart as the prophets and the righteous people would do, will be secured from His punishment. Abū An-Najam al-Qurashī aṣ-Ṣufī stated: I would go around the House, and then I said: My master, you have said:

﴿And whoever enters it will attain security﴾ from everything? Then I have heard someone behind me saying: secured from fire, then I turned around and found nothing.

[829] This interpretation appear to be authentic according to what we ibn Fanjawayh informed us, (Aḥmad ibn Muḥammad ibn Isḥāq as-Sunnī) related to us, ibn Manī' informed us, Ziyād ibn Ayyūb related to us aṣ-Ṣalt ibn Muḥammad on the authority of Abbān ibn Abī 'Ayyāsh, Anas ibn Mālik (may Allah be pleased with him) reported The Messenger of Allah (P.B.U.H as saying: Whoever dies in one of the two sanctuaries, will be resurrected in the company of the secured people. (1)

Furthermore, the prophet (P.B.U.H) said:

((Al-Ḥajūn and al-Baqī' will be taken by their edges and enter Paradise)), and they are the two graves of Mecca and Medina.

[830] Aḥmad ibn Ubay informed us, Al-Mughirah ibn 'Amr ibn al-Walīd informed us, said: al-Mufaḍal ibn Muḥammad al-Jindī informed us, 'Abdullah ibn Abī Ghassān related to us ('Abdul Raḥīm ibn Zayd Al-'Amī) related to us, on the authority of his father, on the authority of Ghassān ibn Salamah, that ibn Mas'ūd (may Allah be pleased with him) said: the prophet (P.B.U.H) stood on the fold of the grave and there was none buried there and said:

"Allah Almighty will resurrect from this spot, and from this sanctuary seventy thousand people, all of them will enter paradise without counting, every one of

(1) **[829] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is very weak. In it: Abān ibn Abī 'Ayyāsh: He is Abandoned (Matrūk).

Chain of narrators:
- I found it only through the compiler's narration.

them intercedes on behalf of seventy thousand people, their faces will be as light as the full moon." (1)

[831] on the authority of'Abd al-Raḥīm ibn Zayd Al-'Amī, on the authority of his father, Anas ibn Mālik (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

"Whoever stands for the heat of Mecca one hour a day, he will be two years away from Hellfire, and will be two years close to paradise." (2)

According to Wahb ibn Munabbih: It was written in the Torah: Indeed, Allah (Glory be to Him) will resurrect (on the Day of Judgment) seven hundred angels from the close angels, in the hand of every one of them a chain of gold to the Holy House. He will say to them: Go to the Holy House and wrap it with these chains, then drive him to resurrection. Then they wrap it with seven hundred chains of gold and stretch it and an angel call out: O Ka'bah of Allah, come, and then it would say: I won't come until I will be given what I ask. Then an angel from the heaven will proclaim: Ask, then the Ka'bah says: O my Lord accept my intercession in my neighbors who were buried around me of the believers. Then Allah (Glory be to Him) says: You have

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(1) **[830] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is very weak. In it: 'Abd al-Raḥīm ibn Zayd al-'Ammī is abandoned and a liar.

Chain of narrators:
- Narrated by Al-Fakihī in ((Akhbār Makkah)) 4/51 (2370). Ad-Daylamī in ((Musnad Al-Firdaws)) 5/260 (8123) from the ḥadīth of Ibn Mas'ūd, may Allah be pleased with him, briefly, and Al-Zamakhsharī mentioned it in ((Al-Kashshāf)) 1/590.

(2) **[831] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is weak. Abdul Raḥīm ibn Zayd, the blind, is abandoned and a liar.

Chain of narrators:
- I could not find it from the ḥadīth of Anas, but it was recorded by al-Fakihī on the authority of Abū Hurayrah, with a chain of transmission in ((Akhbār Makkah)) 2/310 (1565).
- Al-Zayla'ī said in ((Takhrīj Ḥadīths and Athār Al-Kashshāf2/831: Strange.
- 'Uqaylī narrated it in ((Aḍ-Ḍu'fā')) 1/226 on the authority of Ibn 'Abbās.
- 'Uqaylī said: This is a false ḥadīth that has no basis.

what you asked. He adds: those who were buried in Mecca will be resurrected from their graves white-faced and in case of Ihram. Then they gather around the Ka'bah making Talbiyyah, then the angels say: O Ka'bah of Allah come, it will say: I won't move until I will be given my request.

An angel form the heaven will proclaim: Ask and you will be given, then the Ka'bah says: O my Lord, your sinful servants who come to me from every deep valley, disheveled and dusty, leaving their families, their children and their beloved, and set out longing for me, responding and obedient until they fulfilled their rituals (As you command them), I beg you to secure them from the greatest terror, and accept my intercession in them, and cause them to gather around me.

Hence, an angel calls out: Among them those who committed sins after you, and insisted on doing major sins until Hell-fire is due to him, then the Ka'bah says: I ask you to intercede on behalf of those who committed major sins, hence Allah Almighty says: Your intercession is given and your request is accepted.

Later on, a call come from the heaven: those who visited the Ka'bah, let him be distinguished among people, then Allah will make them around the Holy House, with faces white, secured and safe from fire, they make Ṭawāf and Talbiyyah.

Later on, an angel from heaven calls out: O Ka'ba come, then the Ka'ba says: Here I am, O Allah, here I am, and all good is at your hands. Here I am, you have no partner. Verily all praise and blessings are yours. At this, they stretch it to resurrection.

With regard to Allah's statement (Glory be to Him):

﴿And [due] to Allah from the people is a pilgrimage to the House﴾:

'Ikrimah said: When the verse

﴿And whoever desires other than Islam as religion-never will it be accepted﴾ **(Qur'ān 85 :3)**

The Jews said: We are the Muslims, and then they were commanded to perform Ḥajj if they were true Muslims. (1)

Lām in His statement: ﴿Walilahi﴾ is Lām denotes obligation and confirmation, i.e. and it is due on people to perform Ḥajj. Abū Ja'far, al-A 'mash, Ḥamzah, Al-Kisā'ī and Ḥafṣ recited ﴿Hijju al-Bayt﴾ with the Kasrah of Hā' only in this place. However, ibn Abī Isḥāq read all places in the Qur'ān with Kasrah, and it is the tongue of the people of Najd, while others read it with Fatḥah in the whole Qur'ān, and it is the tongue of Ḥijāz, and the choice of Abū 'Ubaydah, and Abū Ḥātim. Both are eloquent tongues with the same meaning.

According to Al-Ḥusayn Al-Ju'fī: Fatḥah refers to infinitive, while Kasrah refers to the noun, then Allah says:

﴿For whoever is able to find thereto a way﴾.

(Know that there are nine conditions for obligation of Ḥajj):

Being adult, being of sound mind, being Muslim, and being free, as the Prophet (P.B.U.H) said:

"The Pen has been lifted from three: from the child until he reaches puberty, from the sleeper until he wakes up and from the insane until he regains his sanity." Also He (P.B.U.H) said:

"Any minor (child) who performs Ḥajj must perform it again after coming of age; any slave who performs Ḥajj and is then freed, must perform his Ḥajj again, and any Bedouin performs Ḥajj then he migrates, the must perform Ḥajj again." Hijrah here refers to Islam.

The safety of the way i.e. the way should be secured and paved well that nothing prevents him such an enemy and so on. If the way is not safe or was

(1) **Chain of narrators:**
- Sa'īd ibn Manṣūr recorded it in ((As-Sunan)) 3/1063 (506), and from his path Al-Bayhaqī in ((As-Sunan)) 4/324, and Al-Fakihī in ((Akhbār Makkah)) 1/374 (784), and Aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 4/21 on the authority of Ikrimah with its meaning.

not paved well, so Ḥajj is not obligatory upon him.

This is proven by the fact that if someone was in state of Ihrām, then he was prevented from proceeding by an enemy, so it is permissible to put off his Ihram. Based upon this, if it is permissible for him to leave Ihram if he was prevented from doing it, thus, it is more proper not to be required to do it if he fears any harm.

The ability of traveling: Having enough time for reaching Mecca and performing the acts. Thus, if someone can meet the conditions of Ḥajj while he is in Baghdad and the pilgrims got to Kūfah, so He is not required to do Ḥajj as he was able at a time in which he cannot afford it. He looks like the boy who reach puberty during the daytime of Ramadan, so fasting this day is not obligatory upon him.

Besides, there should be enough provision, and riding animal, and physical ability. The jurists differed about the details of these conditions:

According to Ash-Shafi'ī (may Allah have mercy on him): There are two kinds of Ability in Ḥajj:

One of them is that he should be physically able to do it, and he has enough provision to reach the sacred House of Allah and back again.

The second: If he is physically unable to do it where he cannot stand the means of transportation. However, there someone who obeys him if he orders him to perform Ḥajj on his behalf with or without payment.

As for the one who is physically able to do Ḥajj, it is obligatory upon him to perform Ḥajj according to the Book, as Allah says:

﴿For whoever is able to find thereto a way﴾

With regard to the one who can afford it by funds, it is obligatory upon him to do Ḥajj according to the Ḥadīth of al-Khath'amiyyah. As for the one who can afford it by himself, who is able to do it with no fear of hardship that he may suffers in traveling by means of transportation, such person if he has enough provision and mount, he should do Ḥajj by himself.

If he missed provision and mount or any of them, then Ḥajj is not obligatory upon him.

If someone is able to walk, and found provision, or is able to get provision in his way, due to a craft he knows such as beads or cupping and so on, it is recommend for him to perform Ḥajj on his feet whether he was a man or a woman. Ash-Shafi'ī held that man is less excused than woman, because he is more powerful, but it is recommend not compulsory. However, if someone is able to get funds by begging in his way, thus, performing Ḥajj is disliked for him, because he will cause trouble to people.

What is mentioned above of the provision and mount is a condition in the necessity of Ḥajj, is the view held by ʿUmar ibn Al-Khaṭṭāb, his son ʿAbdullah, and ʿAbdullah ibn ʿAbbās (may Allah be pleased with them all).

This view is held by the Tābī'un (the followers) such as al-Ḥasan al-Baṣrī, Sa'īd ibn Jubayr, Mujāhid, ʿAṭā', and this is the view held by ash-Shafi'ī, ath-Thawrī, Abū Ḥanīfah and his companions, Aḥmad, and Isḥāq (may Allah have mercy on all of them).

[832] They based their view on what ibn Fanjawayh informed us, Hārūn ibn Muḥammad ibn Hārūn related to us, Muḥammad ibn ʿAbdul ʿAzīz related to us, (Yaḥyā related to us from Qays ibn ʿUbayd Allah ibn ʿAmr ibn Shu'ayb) from ʿAmr ibn Shu'ayb from his father from his grandfather said: A man came to the Prophet (P.B.U.H) and said: What is the means to Ḥajj? He said: "Provisions and a mount."(1)

The like of it was narrated by ibn Mas'ūd, ibn ʿAbbās, ʿĀ'ishah, Jābir ibn ʿAbdullah and Anas ibn Mālik (may Allah be pleased with them all).

[833] ibn Fanjawayh informed me, ʿAbdullah ibn Ibrāhīm ibn Ayyūb Al-

(1) **[832] The assessment of the reliability of the chain of transmitters:**
- Very weak, it includes Al-ʿArzamī: Matrūk (abandoned).

Chain of narrators:
- Ad-Daraquṭnī recorded it in ((As-Sunan)) 2/215 (4), and in the chapter on the authority of ʿĀ'ishah, Jābir and ʿAbdullah ibn "Umar. ʿĀ'ishah

Madanī related to us, Muslim ibn Ibrāhīm related to us, Hilāl ibn ʿAbdullah related to us on the authority of ibn Isḥāq, on the authority of al-Ḥārith, from ʿAlī (may Allah be pleased with him) said: The Messenger of Allah (P.B.U.H) said:

"If anyone possesses enough provision and a riding-beast to take him to God's House and does not perform the pilgrimage, it does not matter whether he dies a Jew or Christian. That is because Allah Almighty says,

﴿And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves [i.e., refuses] - then indeed, Allah is free from need of the worlds. [**Qur'ān: 97 :3**]

Ibn ʿUmar (may Allah be pleased with them) said:

"A man stood up and said to the Prophet (P.B.U.H): 'O Messenger of Allah! What makes Ḥajj obligatory?' He said: **'Provision and a mount.'** He said: 'O Messenger of Allah, what is the (real) Ḥajj?' He said:

"The one with disheveled hair and no perfume." Another (man) stood up and said: "O Messenger of Allah, what is the (real) Ḥajj?"

He said:

"Raising one's voice and slaughtering the sacrificial animal". (1)

Mālik ibn Anas (may Allah have mercy on him) said: If someone is able to walk, and has sufficient provisions and a means of transportation, It is

(1) **[833] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is very weak. It includes Hilāl ibn "Abdullah who is abandoned and Al-Ḥārith ibn "Abdullah who is accused of lying.

Chain of narrators:
- Narrated by At-Tirmidhī, The Book of Ḥajj, the chapter on what was stated in the harshness of leaving the Ḥajj (812), and Aṭ-Ṭabarī in ((Jāmiʾ Al-Bayān)) 4/16, 17, and Al-Bazzār in ((Al-Baḥr az-Zakhkhār)) as in ((Kashf Al-Astār)) 3/ 87 (861), on the authority of Hilāl ibn ʿAbdullah, the mawlá of Rabīʾah ibn ʿAmr ibn Muslim Al-Bahilī, with a similar one.
- At-Tirmidhī said: This is a strange ḥadīth that we do not know except from this route, also, its chain of narrators is questionable. Moreover, Hilāl ibn ʿAbdullah us unknown and al-Ḥārith is weak in narration.

obligatory on him to perform Ḥajj. However, there is a disagreement over the case if he is able to walk but he does not the mount:

If he has provisions and a mount, Ḥajj is obligatory on him unanimously, however if he has no provisions and he can afford his expenses during the journey, it is a matter of disagreement:

If he cannot afford it by himself, he is not obliged to perform Ḥajj, but if he was a craftsman or business, same if he used to beg for money, then Ḥajj is obligatory upon him. Thus, according to Mālik, Ḥajj is obligatory on the one who can afford walking even if he has no sufficient provisions or a mount.

This view is held by ʻAbdullah ibn Az-Zubayr, Ash-Shaʼbī and Ikrimah.

Aḍ-Ḍaḥāk said: if he was a healthy and powerful Youngman, and he has no money, he should rent himself in return for food until he performs Ḥajj. Accordingly someone said to him: Does Allah commanded the people to walk to the House? He said: If someone has an inheritance in Mecca, would he leave it? He would strive to get it even by creeping, similarly He should perform Ḥajj.

Those people based their view on Allah's statement (Glory be to Him):

﴿And proclaim to the people the Ḥajj [pilgrimage﴾ [Qurʾān: 27 :22], they will come to you on foot.

They said: Due to the fact that pilgrimage is one of the physical worships, and one of the pillars of faith, thus the provisions and the mount shouldn't be of the conditions of its obligations same as prayer and fasting.

If provisions and mount is essential for performing Ḥajj according to the majority of scholars, thus, provisions, mount and expense should be stated as it differs from one to another.

With regard to the mount: He should not suffer any harm or difficulty in mounting on it.

As for expenses, if he has family and children, he is obliged to spend on them, then Ḥajj is not compulsory on him until he has enough provisions for

his family until he returns because spending is obligatory immediately while Ḥajj is obligatory but may be delayed. Thus, spending on the children is more prior and more important, and the Prophet (P.B.U.H) said:

"It is enough for a person to be considered sinful, that he neglects those whom he is responsible to sustain."

If he has no family or children, he should have enough money to go. And there disagreement wither he should have money for his return? Jurists have two views regarding this:

Some said: It is not necessary as he finds on difficulty in leaving his country, because he has no family or children, and all countries are a home for him.

Others said: It is necessary, this is clear in Ash-Shafi'ī Madhhab (school of thought); as he said in (Al-Umm): Pilgrimage is not obligatory upon him unless he as money suffices him for going and return. He gives an absolute rule and makes no difference. And this view is more likely to be right; as man feels lonely for deserting his home as he feels lonely when he leaves his dwelling). Don't you see that when an unmarried man commits adultery with, he should receive one hundred lashes and be exiled for a year whether he has a family or not?!

Furthermore, if someone an estate, business or furniture, and the like, Ḥajj is obligatory on him and he should sell the estate and the capital to spend on Ḥajj.

As for dwelling and servant: Ash-Shafi'ī said in "Al-Umm": If he has a residence and a servant and he has enough money to get there and back, Ḥajj is obligatory on him. It seems that he considered that money spent in Ḥajj should surplus to the servant and the dwelling as it gave it priority over the expenses necessary for his family. Some of our companions stated that it is necessary for him to sell the dwelling and the servant and rent a residence and a servant for his family. Besides, if he has some business, he deals in it, and its profit suffices him and his children, and if he spends from the capital, this will

result in loss of profit which in turn will mean that his family does not have enough. Should he perform Ḥajj from the capital or not?

(Abū al-'Abbās) ibn Surayj is of the view that Ḥajj is not obligatory upon him, and does not perform Ḥajj from the capital as Ḥajj is obligatory from the money surplus to him.

Others are of the view that he should perform Ḥajj from the capital, it is more likely to be true and this view that was held by the majority of scholars; as there is no disagreement as to whether he has business the prophet of which, he should sell the assets to perform Ḥajj, so is the goods. To sum up, the obligation of Ḥajj is concerned with what the Zakat al-Fiṭr is concerned with. Thus, what should be sold for Zakat al-Fiṭr should be sold for doing Ḥajj, this view represents one of the forms of Ability.

As for the other type: If someone was physically unable to do Ḥajj where he can't ride on a mount (or if he was weak) or if he was chronically ill or suffers from incurable disease, or if he was in old age or weak, but he can rent someone to do Ḥajj on his behalf:

The first is to have money by which he can rent someone to do Ḥajj on his behalf, so he is able to do it. Hence, Ḥajj is obligatory upon him. This is the view held by 'Alī ibn Abī Ṭālib (May Allah be pleased with him). It is narrated from him that he said to an old man who did not perform Ḥajj, rent someone to perform Ḥajj on your behalf.

Ash-Shafi'ī, Ath-Thawrī, Abū Ḥanīfah and his companions, 'Abdullah ibn Al-Mubarak, Aḥmad and Isḥāq held this view.

Second: if he can afford it by renting someone to do Ḥajj on his behalf. I n such case, Ḥajj is obligatory upon him according to Ash-Shafi'ī, Aḥmad ibn Ḥanbal and ibn Rāhūyā. However, Abū Ḥanīfah said: Ḥajj is not necessary by renting someone to do it.

Mālik ibn Anas said: if someone is physically unable, then Ḥajj is not necessary upon him, whether he has someone to do Ḥajj on his behalf with money or without money, or he was unable to do that. In such case,

performing Ḥajj is not obligatory upon him. And if he can afford Ḥajj then he became unable and chronically ill, then Ḥajj is no longer obligatory on him.

If he was insane, it is not permissible to hire someone to do Ḥajj on his behalf. However, if he recommends that someone do Ḥajj on his behalf, he should do that after he dies from the one third and the Ḥajj is considered voluntary. This is proven by Allah's statement (Glory be to Him:

﴿And that each person will only have what they endeavored towards﴾ [53:39]

Therefore, whoever thinks that he can get what others do on his behalf, then he opposed the apparent meaning of the verse. Also, he based his view on the verse:

﴿Pilgrimage to this House is an obligation by Allah upon whoever is able among the people﴾ .[97 :3]

The verse states that he cannot afford it by himself.

By way of deduction: He is not able to do Ḥajj by himself, then he is not committed to do Ḥajj for himself, as if he was physically unable to do Ḥajj. Because this type of worships cannot be done by hiring with the Ability to do it. Accordingly, it cannot be done with hiring if someone can afford it by himself, like prayer, in contrary to Zakat.

Ash-Shafi'ī and his companions based their view on what was narrated by Az-Zuhrī, on the authority of Sulaymān ibn Yasār, that ibn 'Abbās (may Allah be pleased with both of them) said: "A woman from Khath'am came to the Messenger of Allah (P.B.U.H) and said:

"My father is an old man who cannot ride, and the command of Allah to perform Ḥajj has come. Will it be good enough if I perform Ḥajj on his behalf?"

He said: 'Yes.' He said: **"Do not you think that if he owed a debt you would pay it off?"** He said: "Yes." He said: **"Then perform Ḥajj on his behalf."**

Hence, the prophet (P.B.U.H) enjoined pilgrimage by obedience of her daughter to him and her Ability to do Ḥajj on his behalf, if this is allowed by the obedience of the daughter to him then it more proper to be allowed if he can afford it by money who hire for it.

If he can afford it by money but physically unable to do it, the more likely is that he is not obliged to accept it and do Ḥajj for himself, and he is not considered able with offering money for him.

As for the one who has curable illness, such as pleurisy and acute fever, etc., he is not permissible to rent someone to do Ḥajj on his behalf, as he does not despair from performing Ḥajj by himself, thus, it is not permissible to hire someone to do Ḥajj on his behalf. He is like the one of sound health, unlike the one who physically unable to afford it. According to Abū Ḥanīfah and his companions: It is permissible for him to hire someone to perform Ḥajj on his behalf, and if he hired someone to do Ḥajj on his behalf then he was treated, then Ḥajj is no longer obligatory upon him. And Allah knows best.

Allah Almighty said:

﴿And who disbelieve﴾

According to Ibn ʻAbbās, Al-Ḥasan, ʻAṭāʾ, and Aḍ-Ḍaḥāk: He denies the obligation of Ḥajj, while Mujāhid said: it is the one who doesn't think that his Ḥajj is accepted, and if he doesn't do it, he doesn't feel sinful. It was reported from Sufyān from Manṣūr from him: And whoever disbelieves in Allah and the Last Day.

[834] This is proven by what (Abū ʻAbdullah) ibn Fanjawayh informed me, Ẓufrān ibn al-Ḥasan related to us, Muḥammad ibn Abī Ḥātim related to us, Muḥammad ibn Dāwūd related to us, (Abū Ḥudhayfah, on the authority of ath-Thawrī, on the authority of Ibrāhīm ibn Muḥammad al-Khawzī related to us, Muḥammad ibn ʻAbbād ibn Jaʼfar al-Makhzūmī, that ibn ʻUmar (may Allah be pleased with both of them) reported the Messenger of Allah (P.B.U.H) as saying about this verse:

﴿And who disbelieves﴾

"And whoever disbelieve in Allah and the Last Day." (1)

(1) **[834] The assessment of the reliability of the chain of transmitters:**

- Very weak; including, Ibrāhīm ibn Yazīd Al-Khawzī is who Matrūk (rejected) narrator is.

Chain of narrators:

- It was recorded by aṭ-Ṭabarī in ((Jāmiʼ al-Bayān)) 4/20, and Ibn Abī Hātim in ((Tafsīr al-Qurʼān al-ʻAẓīm)) 3/715, and Sufyān ath-Thawrī in ((At-Tafsīr)) (p. 37), and Al-Bayhaqī in ((Ahl al-Imān)) 3/ 428 (3974).

Sa'īd ibn Al-Musayyib commented: it was revealed about the Jews where they said: performing Ḥajj to Mecca is not obligatory. Aḍ-Ḍaḥāk said: When the verse of al-Ḥajj was revealed, the Messenger of Allah (P.B.U.H) gathered the people of all faiths, the spoke to them:

"Indeed, Allah (Glory be to Him) has enjoined Ḥajj on you so do Ḥajj".

One sect had believed in it, they are the Muslims; and five sects disbelieved in it, saying: We would not believe in it, and we would not pray to it, and we would not do Ḥajj for it, then Allah Almighty revealed this verse.

'Aṭā ibn Abī Raba' said: And who disbelieves in the house. Ibn Zayd said: And who disbelieves in these verses that were mentioned by Allah in His statement:

﴿In it are clear signs﴾.

As-Suddī commented: The one who disbelieved, he is the one who can afford Ḥajj and would not do Ḥajj until he died; this is the meaning of disbelief in it.

A chapter in the obligation of Ḥajj:

The Prophet (P.B.U.H) said:

"If you observe your five times of prayer, fast during your month, pay the zakat on your properties, and obey him who has a right to issue commands to you, you will enter your Lord's paradise." (1)

Moreover, He (P.B.U.H) said:

"Perform Ḥajj before you are not able to do that, the House has been demolished twice, and was raised in the third time." (2)

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(1) **Chain of narrators:**

- It was recorded by Aḥmad in ((Al-Musnad)) 5/251 (22161), and At-Tirmidhī in the chapters on prayer, the chapter on what was mentioned in the virtue of prayer (616), and he said: This is a good and authentic ḥadīth, and Ibn Abī 'Āṣim in ((Sunnah)) (1233), ad-Daraquṭnī in ((As-Sunan)) 2/294, and Al-Ḥākim in ((Al-Mustadrak)) 1/473 from the ḥadīth of Abū Umāmah

(2) **Chain of narrators:** 'Āṣim

- It was recorded by Al-Bazzār in "Al-Bahr Al-Zakhkhar" as in "Kashf Al-Astār" 2/3 (1072), and Ibn Hibbān in his "Ṣaḥīh" as in "Al-Iḥsān" 15/153 (6753) via Al-Ḥasan Ibn Qaz'ah Sufyān ibn Ḥabīb narrated to us, Ḥāmid narrated to us, on the authority

Ibn Mas'ūd (may Allah be pleased with him) said: perform Ḥajj before the desert plant a tree that no beast eats from it except it dies."

[835] Abū al-Ḥusayn al-Ḥajjājī informed us, Abū Bakr Muḥammad ibn ʿUmar informed us, Sahl ibn ʿAmmār informed us, Yazīd ibn Hārūn related to us, from Shurayk, from Layth, from ʿAbdul Raḥmān ibn Sābiṭ, on the authority of Abū Umamah (may Allah be pleased with him) that the Prophet (P.B.U.H) said:

"He who is not prevented from performing Ḥajj by an obvious necessity, a tyrannical ruler, or a disease which confines him at home and dies without having performed the pilgrimage, may die if he wishes as a Jew, or if he wishes as a Christian." (1)

[836] ʿAbdul Raḥmān ibn Ibrāhīm ibn Muḥammad ad-Dibājī, Īsā ibn Nasr ibn Khālid al-Qaṣrī related to us, Abū Al-Ḥasan Aḥmad ibn Muḥammad ad-Dibājī related to us, Muḥammad ibn Khalaf ibn ʿAbdul Salām al-Marwazī

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of Bakr ibn ʿAbdullah Al-Muzanī, on the authority of Ibn "Umar, who said: The Messenger of Allah (P.B.U.H) said: ((Enjoy this house, for it has been demolished twice and raised on the third)).

(1) **[835] The assessment of the reliability of the chain of transmitters:**

- Very weak; Because his chain of transmission was interrupted, Sahl ibn ʿAmmār was a liar, and he did not hear from Yazīd ibn Hārūn.
- **Chain of narrators:**
- It was recorded by ad-Dārimī 2/1122 (1826) in the rituals, chapter on those who died and did not perform Ḥajj, and al-Ruwaynī in his "Musnad" 2/301 (1246) and Al-Bayhaqī in ((As-Sunan al-Kubrā)) 4/333, and Ibn al-Muqrī' in "Al-Arba'īn" p. On the authority of Layth ibn Abī Sulaym, on the authority of ʿAbd al-Raḥman ibn Sābiṭ, on the authority of Abū Umāmah, he said: The Messenger of Allah (P.B.U.H) said: "Whoever does not prevent him from performing Ḥajj due to an apparent need, or an oppressive ruler, or a crippling disease, and he dies without performing Ḥajj, let him die if he wishes. A Jew, or if he wants a Christian."
- Layth was confused in it, so he reported it as connected (mawṣūl).
- And he narrated it once, on the authority of ʿAbd al-Raḥman ibn Sābiṭ, on the authority of Mursal! And he narrated it at Ibn Abī Shaybah 3/929 (14447) on Ḥajj, chapter on a man who dies without performing Ḥajj while he is well off.
- And he has another path on the authority of Abū Umāmah, may Allah be pleased with him: Abū Ya'lā recorded it in his "Dictionary" p. with it.
- And it is rejected, as Ibn ʿUday and Al-Dhahabī said in "Al-Mizān" (3/169).

related to us, Mūsā ibn Ja'far related to us, on the authority of his father, his grandfather reported the Messenger of Allah (P.B.U.H) as saying:

"Whoever dies without performing Ḥajj, Allah won't accept a deed for him on the Day of Resurrection." (1)

[837] Abū Al-Ḥasan al-Quhundazī informed us, Abū Ṭāhir al-Muḥammadab'adhī, Muḥammad ibn 'Ubayd Allah ibn Yazīd al-Munādī informed us, Wahb ibn Jarīr related to us, on the authority of Shu'bah, on the authority of Qatādah, that Al-Ḥasan said: 'Umar (may Allah be pleased with him) said: I was about to send men to the towns and search everyone who has money and doesn't perform Ḥajj, so they impose Jizyah on him."(2)

[Qur'ān 99-98 :3] Allah Almighty said: Say, O Prophet, ﴿O People of the Book! Why do you deny the revelations of Allah, when Allah is a Witness to what you do?﴾

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(1) **[836] The assessment of the reliability of the chain of transmitters:**
- It is chain is very weak; 'Alī ibn Al-Ḥusayn ibn 'Alī ibn Abī Ṭālib was not alive at the Prophet's lifetime, and I could not find Īsā ibn Naṣr.

Chain of narrators:
- I did not find it, but Al-Wāḥidī recorded it in ((Al-Waṣīt)) 1/469-470 from the way of Īsā ibn Yūnus. 'Uthmān ibn 'Aṭā' related to us, on the authority of his father, on the authority of Ibn Mas'ūd, on the authority of the Prophet (P.B.U.H), he said: ((He who does not perform Ḥajj, and does not recommend a pilgrimage, And he did not perform Ḥajj on his behalf, his deed will not be accepted on the Day of Resurrection).
- And in his chain of transmission, 'Uthmān ibn Muslim ibn 'Aṭā', Al-Ḥākim said: He narrates fabricated ḥadīths on the authority of his father, and Abū Nu'aym said: He narrated on the authority of his father fabricated ḥadīths.
- See: ((Tahdhīb at-Tahdhīb)) 7/38 (288).
- It was narrated by Ibn Abī Hātim in (('Ilal Al-Ḥadīth)) 2/293-294, 2/156 via Abdul Ḥāmid ibn Ja'far on the authority of 'Uthmān ibn 'Aṭā' on the authority of his father on the authority of Ibn "Umar, with Marfū' chain of transmission with its meaning.
- Ibn Abī Hātim said: My father said: This is a rejected ḥadīth. End.

(2) **[837] The assessment of the reliability of the chain of transmitters:**
- Its chain is authentic.
- Chain of narrators: Sa'īd ibn Manṣūr directed it, as in ((Ad-Durr Al-Manthūr)) by As-Suyūṭī 2/100.

Meaning: why do you turn away from the religion of Allah, ﴿Those who believe﴾.

Al-Ḥasan recited it (Tuṣidūnā) with Ḍammah of Tā' and Kasrah of Ṣād and they are two tongues: Ṣadda and Aṣṣada, same as Ṣalla and Aṣṣalla the meat and Khamma and Akhamma.

The proof of the reading of the majority: ﴿Did we ever hinder you from guidance after it came to you?﴾, [32 :34] In fact, you were wicked ˹on your own. Allah's statement:

﴿And they barred you from the Sacred Mosque﴾, [25 :84]. And the like of it in the Qur'ān.

﴿Striving to make it ˹appear﴾: means to seek it, ﴿Crooked﴾, deviating from it.

The statement is an adverb that states: Why do you prevent from the way of Allah, seeking it would be crooked.

Abū 'Ubaydah said: Al-'Iwaj with Kasrah refers to religion, saying and action, while 'Awaj with Fatḥah refers to the wall, and every standing person.

﴿While you are witnesses﴾: It was written in the Torah: Islam is the only religion that Allah accepts, and it has the description of the Prophet Muḥammad (P.B.U.H), ﴿And Allah is unaware of what you do﴾.

[Qur'ān 100 :3] Allah Almighty said: ﴿O believers! If you were to yield to a group of those who were given the Scripture, they would turn you back from belief to disbelief﴾

Zayd ibn Aslam said: Shās ibn Qays, a very old Jewish man who despised and envied Muslims, passed by a group of the Companions of the Prophet (P.B.U.H), from Al-Aws and Al-Khazraj while they were talking.

He was infuriated by their intimacy and unity and their agreement after their wars during Jāhiliyyah. He said, "The Banū Qelah [the Aws and Khazraj] became united on this land. By Allah, we will not stay with them if they become united."

He ordered a young man from the Jews to sit with them and said to him, "Go and sit with them and then mention the Day of Bu'āth and what was

before it, and let them hear some of the poems that they would recite on that occasion".

The Day of Bu'āth was the pre-Islamic battle in which the Aws and the Khazraj fought each other, and victory was for the Aws.

The Jewish young man did so. At this point, the people [the Aws and the Khazraj] began talking, disagreeing, contending and boasting until two men: one from the Aws, Aws ibn Qaythī from the Banū Ḥārithah ibn al-Ḥārith, and another one from the Khazraj, Jabbār ibn Ṣakhr began arguing. One of them said to the other, "If you like we could re-launch war in a very fierce manner". Both groups became angry and said, "We do. Our appointment is to face each other at Al-Harrah." They then left for that location to fight each other.

When the Messenger of Allah (P.B.U.H), was informed about this, he sent for them in the company of a group of the Muhajireen [emigrants]. When he reached them, he said:

"O company of the Muslims; [fear] Allah! [Fear] Allah! Would you follow the call of Jāhiliyyah while I am still alive amongst you after Allah has guided you to Islam and honored you with it, and by virtue of which you stopped the corrupt practices of Jāhiliyyah; [and He] saved you from Hell and brought your hearts together"?

The people then realized that what happened was incitement from Satan and a scheme from their enemy; consequently, they cried, hugged each other and then departed while obeying the Messenger of Allah (P.B.U.H).

Regarding this incident, Allah Almighty revealed in Shās ibn Qays and his companions: ﴿O you who believe﴾ referring to Al-Aws and Al-Khazraj,

﴿If you yield to a party of the people of the book﴾. Meaning: Shās and his companions, ﴿they would turn you back from belief to disbelief﴾.

Jābir ibn 'Abdullah (may Allah be pleased with them) said: there was none honored to us than the Messenger of Allah (P.B.U.H) (once he pointed to us with his hand, we stopped and Allah reconciled between us, there was none

more beloved to us than the Messenger of Allah (P.B.U.H). I have never seen a day that was worse in the beginning and better at the end than this day. (1)

[Qur'ān 101 :3] Then Allah Almighty said by way of exclamation: ﴿How can you disbelieve﴾ meaning: And why do you disbelieve?!

﴿When Allah's revelations are recited to you﴾ it refers to the Qur'ān,

﴿And His Messenger is in your midst﴾ it means Muḥammad (P.B.U.H).

Qatādah said: In this verse there are two clear signs: the Book of Allah and the Messenger of Allah. As for the Messenger of Allah, he passed away, while the Book of Allah, Allah maintained it among you, as a mercy and a blessing from him, in which there is what is permissible and what is prohibited, and His obedience and His disobedience.

﴿Whoever holds firmly to Allah﴾, means whoever resort to Allah and stick to His religion and His obedience, ﴿He is surely guided to the Straight Path﴾. It refers to one path, i.e.

Ibn Jurayj commented on this verse: ﴿Whoever holds firmly to Allah﴾ meaning, to believe in Allah. The word backs originally backs to protection, as whoever protects is called ʿĀṣim, as Al-Farazdaq composed:

I'm the son of the protectors of Banū Tamīm

If the little boys grew older

And the one who seeks protection is called "Mu'taṣim", It is said: I sought protection with something, as the poet composed:

He remains seeking protection with the stick

Out of fear from the sailor

The another one said:

If you reward your brother with the same of it

And do harsh to me, then you seek my protection.

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(1) **Chain of narrators:** It was mentioned by al-Samarqandī in ((Baḥr al-'Ulūm)) 1/289 on the authority of Jābir ibn ʿAbdullah.
- See: ((Al-Kashshāf)) by Az-Zamakhsharī 1/599, ((Al-Lubāb)) by Ibn ʿAdel Al-Dimashqī 5/426.)

Ḥamīd ibn Thawr said describing a camel carrying a fat woman:

And when she ascended it with her weight

Until it feels overloaded and sought help

[Qur'ān 102 :3] Allah (may He be glorified and exalted) said: ﴿O believers ! Be mindful of Allah in the way He deserves, and do not die except in ˹a state of full˺ submission ˹to Him﴾

Muqātil ibn Ḥayyān stated that there was an enmity between Al-Aws and Al-Khazraj in the Jāhiliyyah (days of ignorance), until the Prophet (P.B.U.H) migrated to Medina, then he reconciled between them. Later on, two men from among them boasted with each other, they are: Tha'labah ibn Ghunm from Aws, and As'ad ibn Zurarah from Al-Khazraj.

The man from Aws tribe said: from among us Khuzaymah ibn Thābit, who is called Dhul-Shahadatayn, and from us Ḥanzalah, the one whom the angels washed him, and from us ʻĀṣim ibn Thābit ibn Aflaḥ, the protector of the back, and from us ʻSa'd ibn Mu'ādh, whom the Throne of the All-Merciful shook when he died; and Allah Almighty pleased his judgment in Banū Qurayẓah.

The man from Al-Khazraj tribe said: from us four who learnt the Qur'ān by Heart: Ubay ibn Ka'b, Mu'ādh ibn Jabal, Zayd ibn Thābit and Abū Zayd, and from us Sa'd ibn ʻUbādah the chief and orator of the Anṣār.

They disputed with each other. Hence the one from Al-Khazraj tribe said: If Islam and coming of the Prophet (P.B.U.H) were to be late for a while, we would have killed your chiefs and enslaved your sons, and married you women without dowry.

The one from al-Awas said: Islam has been late for a long time, so why did not you do this, and we struck you until we retained you in your houses. Then, both of them composed poetry, boasted and called, and the Awsī came to the Awsī and Khazraji came to the Khazraj and both of them carried weapons.

After that, the news reached the Prophet (P.B.U.H), then he rode a donkey and came to them, and the verse;

﴿O believer, be mindful to Allah the way he deserves﴾

Thus, the Messenger of Allah (P.B.U.H) recited it to them and they reconciled.

According to ʻAṭṭā': the Messenger of Allah (P.B.U.H) ascended the pulpit and said: **"O Muslims, why I have been harmed in my wife**, meaning, ʻĀ'ishah (may Allah be pleased with her) in the incident of slander, and they mentioned a man**, I have never seen from him except good, and he would never enter upon my family except with me."**

Thus, Sa'd ibn Mu'ādh stood up and said: I will help you against him o Messenger of Allah, if he was from Al-Awas, I will chop his neck, and if he was from our brothers Al-Khazraj, you command us and we will obey you.

Then Sa'd ibn ʻUbādah stood up, and he was the chief of Al-Khazraj tribe, and he was a righteous man, however, he got excited, and said to Sa'd ibn Mu'ādh (may Allah be pleased with him): By Allah, you told a lie. Then Sa'd said: By Allah we will kill you because you are a hypocrite and you defend of the hypocrites. At this, both the Awas and the Khazraj aroused until they were about to fight with each other, and then they called for weapon. Then the Messenger of Allah (P.B.U.H) kept with them until they reconciled. At this, Allah Almighty revealed

﴿O believers, be mindful to Allah the way He deserves﴾.

[838] Ibn Fanjawayh informed me, ʻAbdullah ibn Ibrāhīm ibn ʻAlī ibn ʻAbdullah, related to us, ʻAbdullah ibn Muḥammad ibn Wahb related to us, ʻAlī ibn Sa'īd related to us.

[839] And Abū ʻAlī ibn Ḥabash Al-Muqrī' related to us, (Abū Yūsuf) (Muḥammad ibn Mūsā Aṣ-Ṣaffār) related to us, (ʻAlī ibn Sa'īd ibn Ṣāliḥ ibn ʻAddī Al-Juharī related to us, Abū An-Naḍr Muḥammad ibn Ṭalḥah related to us on the authority of Zubayd, on the authority of Murrah, ʻAbdullah (May Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

﴿The way he deserves﴾

"To obey Him and never disobey, and to remember Him and never forget Him, and to thank Him and never be ungrateful to Him."(1)

Ibn ʿAbbās (may Allah be pleased with him) said concerning this verse, to obey Allah and do not disobey him in the twinkling of an eye."

Mujāhid said that it means to Strive for ˹the cause of˺ Allah in the way He deserves, and don't fear any blame in the cause of Allah, and to stand firm in justice for the sake of Allah even against yourselves, your parents and your children.

Al-Ḥasan said: It is to obey him in what you He commands you. Az-Zajjāj commented on this verse: the servant should obey His Lord in what He ordained on him, as well as He should listen and obey Him.

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(1) **[838], [839] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak, including ʿAbdullah ibn Wahb is who is rejected, and in it is someone whom I did not find, and Muḥammad ibn Muṣrif opposed what the trustworthy people agreed, on the authority of ʿAbdullah in his saying that he is not Marfūʿ.

Chain of narrators:

- It was recorded by Abū Nuʿaym in ((Ḥilyat Al-Awliyāʾ)) 7/238-239, Aṭ-Ṭabarī 4/28, Abū ʿUbayd in ((The Abrogator and the Abrogated)) (P. Al-Ḥākim in ((Al-Mustadrak)) 2/323 and authenticated it, and Ibn Abī Hātim in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 3/722,
- Ibn Kathīr said in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 1/387-388: This is an authentic chain of transmission that is Mawqūf.
- It was narrated by Ibn Mardawayh, as in ((Tafsīr al-Qurʾān al-ʿAẓīm)) by Ibn Kathīr 3/131 via Ibn Wahb, on the authority of Sufyān Ath-Thawrī, on the authority of Zubayd, with a similar chain of transmission as Marfūʿ.
- And see: ((Nawāsikh Al-Qurʾān)) by Ibn Al-Jawzī (p. 243), "Maʾālim at-Tanzīl" by Al-Baghawī 2/77, but ʿAbd al-Raḥman ibn Mahdī Ibn Wahb disagreed with Ibn Abī Hātim, so he narrated it on the authority of Sufyān and Shuʿbah in Mawqūf, and ʿAbdullah ibn Wahb is trustworthy in what he said He spoke to me, and he was concealing (Yudallis), as in ((Tahdhīb al-Tahdhīb)) by Ibn Ḥajar 6/73, and ʿAbd al-Raḥman ibn Mahdī is a trustworthy Ḥāfiẓ who is proven to be knowledgeable of men and ḥadīths, as in ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar 1/499 (1126).
- Az-Zaylaʾī said in ((Takhrīj Ḥadīths and Athār Al-Kashshāf2/851: And most of them reported it as Mawqūf.
- See: ((Al-Kāf ash-Shāf)) by Ibn Ḥajar (p. 29).

The commentators said: When this verse was revealed they said: O Messenger of Allah, Who can do that? And they found difficult to do that, then Allah Almighty revealed:

﴿So be mindful of Allah to the best of your Ability﴾, [16 :64].

Therefore, it abrogated this verse. Muqātil stated that it is the only abrogated verse in Surat Ālī'imrān".

﴿And do not die except in ˹a state of full˺ submission ˹to Him﴾: meaning: fear Allah the way He deserves, and if you don't do that, and you are not able to do that.

﴿So do not die except in a state of full submission to Him﴾. i.e., believers. Another view stated that it means to have good faith in Allah Almighty and trust Him. al-Mufaḍal said: To have a good faith in Allah (Glory be to Him).

[840] ibn Fanjawayh related to us, 'Umar ibn Aḥmad ibn Qasīm an-Nahawndī related to us, Muḥammad ibn Ayyūb related to us, 'Ubayd Allah ibn Mu'ādh related to us, Ubay related to us, Shu'bah related to us, on the authority of al-'Amash, on the authority of Mujāhid, ibn 'Abbās (may Allah be pleased with both of them) reported the Prophet (P.B.U.H) as saying:

﴿O believer, be mindful to Allah, the way He deserves it, and do not die except you are in a state of full submission to Him﴾.

'If a drop of Zaqqūm were to be dropped on the earth, it would ruin the livelihood of the people of this world, so how about those who have no food other than it (i.e. Zaqqūm)?' (1)

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(1) **[840] The assessment of the reliability of the chain of transmitters:**

- It includes: 'Umar ibn Aḥmad narrates the fabricated tr'Adītions on the authority of trustworthy individuals, and it is authentic through other routes.

Chain of narrators:

- It was recorded by Imām Aḥmad in ((Al-Musnad)) 4/467 (2735), and At-Ṭayalisī in ((Al-Musnad)) 4/367, and At-Tirmidhī in the chapters on the description of fire in the chapter on what came about the description of the drink of the people of Hell (2585), and An-Nasā'ī in ((As-Sunan).)) 1/316 (90), and Ibn Mājah in the Book of Asceticism in the Chapter of the Characteristics of Fire (4325), and Al-Ḥākim in ((Al-Mustadrak)) 2/490 and authenticated it and Al-Dhahabī agreed with him.

[841] ibn Fanjawayh informed me, Abū Bakr ibn Mālik al-Qaṭī'ī related to us, 'Abdullah ibn Aḥmad ibn Ḥanbal related to us, my father related to us, Abū 'Ubaydah related to us, ibn 'Awn related to us, on the authority of 'Aṭā' a man, on the authority of the people of Wāsiṭ, that Anas ibn Mālik said: No one would fear Allah the way He deserves until he holds his tongue. (1)

(It is said: This verse is not abrogated, as who keeps away from all what Allah Almighty has forbidden, thus he has feared Allah the way he deserves. And it is not proper to say that someone cannot turn away from all sins, and such meaning is not abrogated, because to abrogate it means to permit some sins, and Allah is far above this. Hence, the two verses have the same meaning, as whoever fears Allah as much as he is able to, thus he would fear Allah the way He deserves, because Allah does not forbid something that one cannot do, and He does not impose upon them with His statement:

﴿The way He deserves﴾ except what is within their Ability.

He did not enjoin upon them the way He deserves of His divinity and His magnificence, and that was not out of their Ability. However, He imposed upon them to do the obligation and avoid the sins and this the way that He

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(1) **[841] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is very weak. 'Aṭā Al-Wāsiṭī is a liar.

Chain of narrators:
- It was recorded by Ibn Abī Shaybah in ((Al-Muṣannaf)) 12/262, and on the authority of Ibn Abī 'Āṣim in ((Az-Zuhd)) (p. 23) on the authority of Ibn 'Awn in it likewise, and in some of them (grieves) with Ḥā' instead of Khā', 'Abdullah ibn Aḥmad Ibn Ḥanbal in ((Zawā'id al-Zuhd)) (P. 210), Hanād Ibn As-Sārī in ((Az-Zuhd)) 2/514 (1112), Ibn Sa'd in ((Aṭ-Ṭabaqāt Al-Kubrā)) 7/1/13, and Ibn Abī Hātim in ((Interpretation of the Great Qur'an)) 3/722 via Shu'bah on the authority of 'Aṭā' Al-Wāsiṭī, on the authority of Anas.
- It was narrated by Aṭ-Ṭabarānī in ((Al-Mu'jam Aṣ-Ṣaghīr)) 2/165 (964) from the way of Zuhayr ibn 'Abbād Al-Rāsī, Dāwūd ibn Hilāl narrated to us, on the authority of Hishām ibn Ḥasan, on the authority of Muḥammad ibn Sirīn, on the authority of Anas ibn Mālik, he said: The Messenger of Allah (P.B.U.H), said: ((A servant does not attain the reality of faith until he guards his tongue.
- Al-Albanī said in ((Ḍa'īf al-Jāmī' aṣ-Ṣaghīr)) (6321): Its chain of narration is weak. ((Ḍa'īf al-Jāmī' aṣ-Ṣaghīr))

deserves i.e. within their Ability. One of the two verses explains the other, but they were confused about the way of He deserves.

[Qur'ān 103 :3] Allah (may He be glorified and exalted) said: ﴿And hold firmly to the rope of Allah﴾

The robe is originally refers to the means by which you attain your goal, for this security is called robe, as it is a means by which you get rid of fear.

Al-A'shā ibn Tha'labah said in this context:

If he cannot get the robes of a tribe

He gets robe from the other tribe

They differed over the interpretation of this verse: Ibn 'Abbās (may Allah be pleased with him) said: Hold firm to the religion of Allah.

[Ibn Fanjawayh informed me, 'Abdullah ibn Ibrāhīm ibn Ayyūb related to us, Muḥammad ibn 'Alī ibn Sa'īd Al-Bazzār related to us, Shuja' ibn Makhlad related to us, Hushaym related to us, al 'Awwām related to us, on the authority of ash-Sha'bī, that

'Abdullah ibn Mas'ūd (may Allah be pleased with him) commented on this verse as saying: ﴿And hold firmly to the rope of Allah all together﴾, he stated that: it refers to the main body (Jamā'ah). (1)

Ibn Mas'ūd (may Allah be pleased with him) said: O people, stick to the obedience and the main body, for it is the rope of Allah that He commanded you to follow, and what you dislike in the obedience and the community is better than what you love in division.

I has been said that the address is for the Awas and Al-Khazraj, Allah Almighty forbade them to return to what they were in the Jāhiliyyah.

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(1) **[842] The assessment of the reliability of the chain of transmitters:**

- It is chain of transmission is Munqati' (broken). Ash-Sha'bī did not hear from 'Abdullah ibn Mas'ūd. As Ibn Abī Hātim said.

Chain of narrators:

- It was recorded by Aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 4/30, and Aṭ-Ṭabarānī in ((Al-Mu`jam Al-Kabīr)) 9/212 (9033) from a similar way by Hāshim. Al-Haythamī said in ((Majma` Az-Zawā'id)) 6/326: Its chain of transmission is broken.

Mujāhid and ʻAṭāʾ held that It refers to the covenant of Allah, while Qatādah, As-Suddī and Aḍ-Ḍaḥāk said: it means the Qurʾān, this is proven by: [843] What Abū Bakr Muḥammad ibn Aḥmad ibn ʻAbdūs informed us, Abū Bakr Muḥammad ibn al-Muʾmmil related to us, on the authority of al-Ḥasan ibn Īsā , al-Faḍl ibn Muḥammad ibn al-Musayyib related to us, Khalaf ibn Hishām al-Bazzār related to us, Manṣūr ibn ʻAṭāʾ related to us, said: I heard Ḥamzah ibn Ḥabīb az-Zayāt relating to us, on the authority of Abū al-Mukhtār aṭ-Ṭāʾī, on the authority of my nephew Al-Ḥārith, that Al-Ḥārith Al-Aʾwar, said: I have entered the mosque, and found the people engrossed in talk, then I came to ʻAlī(may Allah be pleased with him) and said: O Commander of the Faithful, did not you see that the people engrossed in talk?, He replied: Have they really done this?! I said: Yes. I have heard the Messenger of Allah (P.B.U.H) saying: **"Dissension will certainly come,"** and asked him how it could be avoided, to which he replied:

"God's Book is the way, for it contains information of what has happened before you, news of what will happen after you, and a decision regarding matters which occur among you (This is explained as a reference to such matters as unbelief and faith, obedience and dis-obedience, what is lawful and what is forbidden, etc.). It is the distinguisher and is not jesting, (Qurʾān, 86:13). If any overweening person Abandonsit God will break him, and if anyone seeks guidance elsewhere God will lead him astray. It is God's strong cord, it is the wise reminder, it is the straight path, it is that by which the desires do not swerve nor the tongues become confused, and the learned cannot grasp it completely.* It does not become worn out by repetition and its wonders do not come to an end. It is that of which the jinn did not hesitate to say when they heard it, ﴿we have heard a wonderful recital﴾ [1 :72],

Which guides to what is right, and we believe in it.

He who utters it speaks the truth, he who acts according to it is rewarded, he who pronounces judgment according to it is just, and he who invites people to it guides to a straight path." [(1)] Take this, O ʻAwar.

(1) **[843] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is very weak, there are two unknown narrators, and Al-Ḥārith Al-Awar is accused of lying.

[844] Abū Al-Ḥasan ʻAbdul Raḥmān ibn Ibrāhīm aṭ-Ṭabarānī informed us, Abū al-Aḥraz Muḥammad ibn ʻUmar ibn Jamīl ibn Saʾīd al-Azdī related to us, Muḥammad ibn Ismāʾīl At-Tirmidhī, Ayyūb ibn Sulaymān related to us, Abū Bakr ibn Abī Uways (from Sulaymān ibn Bilār), on the authority of Muḥammad ibn ʻAjlān, on the authority of Abū Isḥāq, on the authority of Abū al-Aḥwaṣ, ʻAbdullah ibn Masʾūd (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

"Verily, this Qur'ān is the banquet of Allah, so take as much of it as you can. Indeed, this Qur'ān is the robe of Allah, and it is the clear light and (is the effective) healing. It is a protection for the one who clings to it and a rescue for the one who follows it. It is not crooked and so puts things straight. Its wonders do not cease. It does not wear out with repetition. So recite it, for Allah will reward you for the recitation of every letter ten good deeds, I don't say: ﴿Alif, Lam, Mīm﴾ one letter, but Alif, Lam and Mīm will be rewarded thirty good deeds." (1)

- **Chain of narrators:**
- At-Tirmidhī recorded it in the chapters on the virtues of the Qur'an, the chapter on what came about the virtues of the Qur'an (2906). And Al-Dārimī in ((As-Sunan)) 4/2098, and Ibn Abī Shaybah in ((Al-Muṣannaf)) 10/222 (30507), and Ibn Abī Hātim recorded it in ((Tafsīr al-Qur'ān al-ʻAẓīm)) 3/720.
- At-Tirmidhī said: This is a ḥadīth that we do not know except from this route, and its chain of transmission is unknown, and there is an article in Al-Ḥārith.
- And Sheikh Al-Albanī said in ((Ḍaʾīf Sunan at-Tirmidhī)) (p. 349) (554): Its chain is weak. ((Ḍaʾīf Sunan at-Tirmidhī))

(1) **[844] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak; Ibrāhīm al-Hijrī Layyin al-Ḥadīth (his reports are slightly weak).

Chain of narrators:
- Narrated by Saʾīd ibn Manṣūr in ((As-Sunan)) 1/43 (7), and Ibn Abī Shaybah in ((Al-Muṣannaf)) 10/223, 224, and Al-Bayhaqī in ((Shu`b Al-Iman)) 2/324 (1933), and Abū Nuʻaym in ((Akhbār Isfahan)) 2/278, and Al-Ḥākim in ((Al-Mustadrak)) 1/741, 742, and Ibn Hibbān in ((al-Majrūhīn)) 1/100, and Al-Khaṭīb in ((Al-Jami` lil' Ethics of the Narrator and Etiquette of the Hearer)) 1/107 (79), and Abū 'Ubayd in ((The virtues of the Qur'ān)) (P. 5) (7).
- Al-Haythamī said in ((Majmaʾ az-Zawāʾid)) 7/164: It was narrated by Aṭ-Ṭabarānī, and in it: Muslim ibn Ibrāhīm Al-Hijrī and he is Matrūk (rejected).
- Ibn Al-Jawzī said in ((Al-'Ilal Al-Mutanāhiyah)) 1/101 - 102 (145): This ḥadīth is not authentic from the Prophet (P.B.U.H), and it seems that it is from the words of Ibn Masʾūd.

[845] Muḥammad ibn al-Qāsim Al-Fārisī informed me, Muḥammad ibn Yazīd Al-Mu'addal related to us, Al-Ḥasan ibn Sufyān related to us, from Sa'īd ibn Masrūq, on the authority of Yazīd ibn Ḥayyān, that Zayd ibn Arqam (may Allah be pleased with him) said: (We entered upon him and said to him): Have you seen and accompanied the Prophet (P.B.U.H) and prayed behind him, He said: Yes, and he stood up as an orator and said:

"I have left among you the Book of Allah, (It is the robe) of Allah, whoever follows, will be rightly guided, and whoever abandons it will go astray." (1)

[846] Al-Ḥasan ibn Muḥammad ibn Ḥabīb Al-Mufassir related to us: I have found the book of my grandfather, in his handwriting, (Aḥmad ibn al-Ahjam al-Qādī Al-Marwazī) related to us, al-Faḍl ibn Mūsā as-Sinānī related to us, 'Abdul Mālik ibn Abī Sulaymān related to us, on the authority of 'Aṭṭiyah Al-'Awfī, that Abū Sa'īd Al-Khudrī (may Allah be pleased with him) said: I have heard the Messenger of Allah (P.B.U.H) saying:

"O people, I have left among you two successors, I you hold firmly to them, you will never be in error, one of the them is greater than the other: The Book of Allah is a rope extended from the sky to the earth, and my family - the people of my house - and they shall not split until they meet at the Ḥawḍ , so look at how you deal with them after me."

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(1) **[845] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is good; Ḥasan truthful, yet he makes mistakes, and is authentic for others by following up.

Chain of narrators:

- Narrated by Muslim, Book of the Virtues of the Companions in a chapter on the virtues of 'Alī ibn Abī Ṭālib, may Allah be pleased with him (2408), Aḥmad in ((Al-Musnad)) 32/10, 11, and Ibn Abī Shaybah in ((Al-Muṣannaf)) 10/239 (30579), and Abd Ibn Ḥumayd in ((Al-Muntakhab mina Al-Musnad)) 1/244 (265), and Aṭ-Ṭabarānī in ((Al-Mu'jam Al-Kabīr)) 5/206 (5028) on the authority of Ismail Ibn Ibrāhīm, on the authority of Abī Ḥayyān Al-Taymī, on the authority of Yazīd Ibn Ḥayyān At-Taymī, he said: I set out Husayn ibn Sabrah and 'Umar ibn Muslim went to Zayd ibn Arqam, and when we sat with him, Husayn ibn Sabrah said to him: O Zayd: I saw the Messenger of Allah, may Allah bless him and grant him peace, and heard his speech and fought with him. The book of Allah Almighty, in it is guidance and light, so take the book of Allah Almighty and hold fast to it...)) Ḥadīth.

According to Muqātil ibn Ḥayyān: ﴿With the robe of Allah﴾ means: (With commands and obedience of Allah).

Abū Al-ʻAliyah said: It refers to sincerity of belief to Allah (Glory be to Him), and ibn Yazīd said it means Islam, ﴿And do not be divided﴾ as the Jews and the Christians did.

Al-Awzāʼī reported from (Yazīd al-Riqāshī) from Anas ibn Mālik (may Allah be pleased with him) said: The Messenger of Allah (P.B.U.H):

"The Children of Israel split into seventy-one sects, and my nation will split into seventy-two, all of which will be in Hell apart from one, which is the main body." I was said: O Messenger of Allah, What is this one? He said: Then he gripped his hands and said: "The man body".

Then he read: ﴿And hold firmly to the robe of Allah all together and do not be divided﴾ [Qurʼān:103 :3] (1)

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(1) **[846] The assessment of the reliability of the chain of transmitters:**

- Its chain of narrators is very weak because Ibn al-Aḥjam is accused of lying, and it is hasan through another path.

Chain of narrators:

- It was recorded by Ibn Abī Shaybah in ((Al-Muṣannaf)) 10/239 (30582), and Aḥmad in ((Al-Musnad)) 3/26, and Ibn Abī ʻĀṣim in ((Sunnah)) (1553, 1555), and ʻUqaylī in ((Aḍ-Ḍuʻfāʼ)) 2/250 (804), Aṭ-Ṭabarānī in ((Al-Muʼjam al-Kabīr)) 3/65 (2678), ((Al-Muʼjam al-Awsaṭ)) 3/374 (3439), and Ibn Al-Jawzī in ((Al-ʻIlal al-Mutanāhiyah)) 1/267 (432) On the authority of Aṭiyyah Al-ʼAwfī.
- Al-Haythamī said in ((Majma` Al-Zawāʼid)) 9/163: There are different men in its chain of narrators.
- And see: ((Majma` al-Baḥaryan)) by al-Haythamī 6/330.
- And he has a witness from the ḥadīth of Zayd ibn Arqam. At-Tirmidhī recorded it in the book "Manāqib", in the chapter "The Virtues of the People of the Prophet's House" (3788), and Aḥmad in ((Al-Musnad)) 4/366, on the authority of Al-Aʼmash, on the authority of Ḥabīb ibn Abī Thābit, on the authority of Zayd ibn Arqam, with a chain of transmission raised to the Prophet (P.B.U.H)
- At-Tirmidhī said: This is a good ḥadīth. Sheikh Al-Albanī said: Ṣaḥīḥ. ((Ṣaḥīḥ Sunan At-Tirmidhī)) 3/227, ((Ṣaḥīḥ Al-Jami Aṣ-Ṣaghīr)) 2/317 (2454).
- Sheikh Aḥmad Shaker said: It is true. ((Jāmiʼ al-Bayān)) by Ibn Jarir aṭ-Ṭabarī 7/73.
- And he has a witness from the ḥadīth of Jābir ibn ʻAbdullah, which was recorded by At-Tirmidhī in the book Al-Manāqib in the chapter on the virtues of the people of the Prophet's household, may Allah bless him and grant him peace (3786), and

[847] ʿAbdullah ibn Muḥammad ibn ʿAbdullah informed me, Muḥammad ibn ʿUthmān ibn al-Ḥasan related to us, Muḥammad ibn Al-Ḥusayn related to us, Ḥasan ibn Husain related to us, Yaḥyā ibn ʿAlī al-Rib'ī related to us, on the authority of Abbān ibn Taghlab, from Ja'far ibn Muḥammad, said: We are the robe of Allah Almighty who said: ﴿**And hold firmly to the robe of Allah all together and do not be divided**﴾. (1)

[848] Ibn Fanjawayh informed me, ʿUmar ibn Muḥammad ibn ʿAlī related to us, Ja'far ibn Muḥammad al-Firiyabī related to us, (Qutaybah ibn Sa'īd related to us, Ya'qūb ibn ʿAbdul Raḥmān Al-Qarī related to us, on the authority of Abū Ḥāzim, on the authority of Muḥammad ibn Ka'b al-Quraẓī, from (ibn Ju'dubah) the Messenger of Allah (P.B.U.H) said:

"Verily, Allah likes three things for you and disapproves three things for you. He likes that you should worship Him Alone, not to associate anything with Him (in worship) and to hold fast to the Rope of Allah and not to be divided among yourselves; and He disapproves for you irrelevant talk, persistent questioning and the squandering of the wealth." (2)

Aṭ-Ṭabarānī in ((Al-Mu'jam Al-Kabīr)) 3/63 (2680) on the authority of Jābir, with a brief chain of transmission.

- At-Tirmidhī said: This is a hasan gharib ḥadīth from this route.
- Al-Albanī said: In any case, even if their wording has some weakness, however, some of them support the other. ((Silsilah Al-Aḥādīth aṣ-Ṣāḥīhah)) 4/358.

(1) **[847] The assessment of the reliability of the chain of transmitters:**

- Muḥammad ibn ʿUthmān ibn Al-Ḥasan: a liar, he fabricated for the Shiites and narrated to them the rejected reported. Besides, its chain of narrators contains whom I could not find biography.

Chain of narrators:

- I only found it at the compiler.

(2) **[848] The assessment of the reliability of the chain of transmitters:**

- Mursal, Ibn Ju'dubah is not a companion, and the ḥadīth is authentic and connected from other than this route.

Chain of narrators:

- It was recorded by Mālik in ((Al-Muwaṭṭa')) (p. 701) (1817), and Aḥmad in ((Al-Musnad)) 2/327, 360, 367 (8334, 8718, 8799), and Al-Bukharī in ((Al-Adab Al-Mufrad)) 1/531 (442), and Muslim in the Book of Judges in the chapter on the prohibition of many issues without need (1715), and Al-Baghawī in ((Ma'ālim

[849] Al-Ḥusayn ibn Muḥammad informed us, ʻUmar ibn Al-Khaṭṭāb related to us, ʻUbayd Allah ibn Al-Faḍl ibn Dhākhirah related to us, Suwayd ibn Saʾīd related to us, ʻAbd Rabbih ibn Bārik al-Ḥanafī related to us, on the authority of Simāk-i.e. al-Ḥanafī -said: I have said to ibn ʻAbbās (may Allah be pleased with them) concerning some people who used to do wrong to us, and transgress us in our charity, should not we prevent them from our charity?

He said: No, Ḥanafī, give them your charity, and if a negro comes to, give him, how good the charity by which man feel safe at his wife and the skin of milk. O Ḥanafī: the main body, the main body, the previous nations had vanished because they divided; did not you listen to Allah's statement (Glory be to Him): **[Qur'ān 103 :3]** ﴿And hold firmly to the robe of Allah all together and do not be divided﴾ (1)

Allah (may He be glorified and exalted) said: ﴿Remember Allah's favour upon you when you were enemies, then He united your hearts﴾.

Muḥammad ibn Isḥāq ibn Yasār and other from the people of report: Al-Awas and Al-Khazraj were full siblings, then they became enemies because of Samir and Ḥātib. Samir is Samir ibn Zayd ibn Mālik one of Banū ʻAmr ibn ʻAwaf, killed an alley for Mālik ibn ''Ajlān Al-Khazraji, called: Ḥātib ibn al-

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at-Tanzīl)) 2/79 on the authority of Suhayl ibn Abī Ṣāliḥ, on the authority of his father, on the authority of Abū Hurayrah that the Messenger of Allah (P.B.U.H) said: ((Allah is pleased with you three times and displeased with you three times..)) so he mentioned something similar.

- Sheikh Al-Albanī said in ((Ṣaḥīḥ Al-Jami Aṣ-Ṣaghīr and its increase)) 1/385 (1895): It is authentic.

(1) 849] The assessment of the reliability of the chain of transmitters:

- Its chain is weak, including some whom I could not know, and Suwayd ibn Saʾīd: He is truthful in himself, except that he became blind, so he began to receive what was not from his ḥadīth.

Chain of narrators:

- It was recorded by Ibn Abī Hātim in ((Tafsīr al-Qur'ān al-ʻAẓīm)) 3/724 from the way of ʻAbd Rabbih with it towards him, and As-Suyūṭī mentioned it in ((Ad-Durr Al-Manthūr)) 2/107, and attributed it to Ibn Abī Hātim with a brief narration. It was mentioned by Ibn Al-Athīr in ((Al-Nihāyah fi Gharib Al-Ḥadīth and Al-Athar)) 5/251.

Ḥarr, from the tribe of Muzaynah, then the war broke out between the two tribes. The scholars of the Arab history thought that this war and animosity lasted for one hundred and twenty years. It has not been heard that war and feud lasted between people as it was between them, and it continued until Allah united them with Islam, and made intimacy between them with His Messenger Muḥammad (P.B.U.H).

The reason for their reconciliation and ending their feud is that Suwayd ibn As-Ṣāmiṭ, the brother of Banū ʻAmr ibn ʻAwf came to Mecca to perform Ḥajj or ʻUmrah. Suwayd was called by his people "The perfect", for his patience, his poetry, his lineage and his honor. The Messenger of Allah (P.B.U.H) was sent and ordered to invite people for Allah Almighty (He tried to resist him when he heard about him, then he invited him to Allah Almighty and to embrace Islam.

Suwayd said to him: (I have also gotten a thing similar to what you preach) The Messenger of Allah (P.B.U.H) said: **"What is with you?"**

He said: "The roll of Luqmān." Then the Prophet (P.B.U.H) said to him: **"Let me see it."** He did, whereupon the Prophet (P.B.U.H) said: **"This discourse is fine, but that which I have is better than it, the Qur'ān that Allah revealed to me as light and guidance."**

Then he recited to him the Qur'ān and invited him to Islam, and Suwayd admitted that that was certainly better than the wisdom of Luqmān. After that, he left him and returned to Medina. He was killed in the battle of Bu'āth, which was fought some time afterwards. His tribesmen were of the opinion that he had become a Muslim after his meeting with the Prophet (P.B.U.H).

Then (Abū al-Ḥaysar) Anas ibn Rāfi' came to Medina, together with some young men of ʻAbd al-Ashhal, among them: Iyās ibn Mu'ādh seeking to join in alliance with Quraysh against some people of Al-Khazraj.

When the Messenger of Allah (P.B.U.H) heard of them, he came to them and sit with them, saying: **"Would you like to have better than what you have come for it?" They replied: "And what is this?"**

He said: **"I'm a Messenger of Allah, Allah sent me to the whole people, to call them not to associate with Allah anything, and revealed the Book to me."** Then He invited them to embrace Islam, and recited the Qur'ān upon them. Hence, Iyās ibn Mu'ādh who was a young boy: "O my people; by Allah, this is better than what you came for it." Then Abū Al-Ḥaysar took a handful of dust and struck the face of Mu'ādh, saying: "leave us, I swear we have come for another thing, then Iyās ibn Mu'ādh remained silent. Then the Messenger of Allah (P.B.U.H) left them and they returned to Medina.

After that, the battle of Bu'āth took place between Al-Awas and Al-Khazraj, and Iyās ibn Mu'ādh was killed shortly after that. When Allah Almighty caused His religion to prevail and His prophet (P.B.U.H) to be victorious, the Messenger of Allah (P.B.U.H) came out in the season in which he met some people of the Anṣār. He would present himself to the tribes of the Arabs, as he used to do at the same time every year. While he was at the ʿAqabah, he met some of Al-Khazraj tribe, whom Allah intended good for them.

They were six: As ʿad ibn Zurarah, ʿAwaf ibn ʿAfrā', Rāfi' ibn Mālik, Quṭbah ibn ʿĀmir, ʿUqbah ibn ʿĀmir, and Jābir ibn ʿAbdullah, then the Messenger of Allah (P.B.U.H) said to them: "Who are you?" They said: a group of Al-Khazraj. He said: **"Are you from the freed slaves of the Jews?"**

They said: Yes, He said: **"Would you mind if you sit down to speak to you?"** They said: certainly! Then they sat with them, and He called them to Allah (Glory be to Him), and presented Islam to them, and recited the Qur'ān to them. He said: It was among that Allah has done with them in Islam is that the Jews were residing with them in the same district, and they were the people of the Book and knowledge, while they were idol-worshippers and polytheists. If any dispute were to take place between them, they would say: a prophet was about to rise, for the time for a new dispensation had arrived. They would follow him and smite their enemies as the children of ʿAd and Iram had been smitten.

When the Messenger of Allah (P.B.U.H) spoke to those group of people and called them to Allah (Glory be to Him), they said to each other: (O

people): By Allah, you know that this is the Prophet whom the Jews used to threaten you, so don't let them have precedence over you. Whereupon, they responded to him and believed in him, and converted to Islam, saying:

"We have left our people; and evil and feud struck their hearts, and may Allah unite them with you.

We will pass by them and invited them to follow you. If you manage to make peace between them, you will be the most honored and beloved one to them." Then, they left from the Messenger of Allah (P.B.U.H) and returned to Medina while embracing Islam.

When they came to Medina, they mentioned for them the Messenger of Allah (P.B.U.H), and invited them to embrace Islam, until the matter spread throughout all the houses of the Anṣār. In the next year, there were twelve people of the Anṣār, they are: As ʿad ibn Zurarah, ʿAwf and Muʾādh the sons of ʿAfrāʾ, Rāfīʾ ibn Mālik ibn al-ʿAjlān, Dhakwān ibn ʿAbdul Qays, ʿUbādah ibn Aṣ-Ṣāmit, Zayd ibn Thaʾlabah, ʿAyyāsh ibn ʿAbbād, ʿUqbah ibn ʾĀmir, and Quṭbah ibn ʿĀmir, those belong to Khazraj.

Besides, Abū Al-Haytham ibn aṭ-Tayhān, and ʿUwaym ibn Sāʾidah from the Awas tribe, them met the Prophet (P.B.U.H) in the ʿAqabah, i.e. the first ʿAqabah, and they gave the pledge of allegiance to the Messenger of Allah (P.B.U.H), with the allegiance of women, not to associate partners with Allah and not commit adultery …..up to the end of the verse.

If you carry it out you will enter paradise, and who neglects anything and is afflicted in this world, it may prove redemption for him in the Hereafter, and if the sin remains hidden from the eyes of the men, then his affair is with Allah Almighty. He may forgive him or He may not." This took place before was has been imposed on them.

Later on, when the people left, the Messenger of Allah (P.B.U.H) sent with them Muṣʾab ibn ʿUmayr ibn Hāshim ibn ʿAbd Manaf and he ordered him to teach them the Qurʾān and to explain Islam to them. Therefore, Muṣʾab was called in Medina "The reciter" and he was the first reciter in Medina.

He entered Medina as a guest of As'ad ibn Zurarah of the Khazraj tribe. Together they went to people, to their homes and their gatherings, telling them about the Prophet, explaining Islam to them and reciting the Qur'ān

Once Muṣ'ab and Sa'd were sitting near a well in an orchard of the Ẓafar clan. With them were a number of new Muslims and others who were interested in Islam.

Sa'd ibn Mu'ādh said to ʿUsayd ibn Ḥuḍayr: "Go to these two men who came to misguide the weak among us and tell them to stay away from us; because As ʿad is my maternal cousin, and had it been so, I would have done this myself. Both Sa'd ibn Mu'ādh and Usayd ibn Ḥuḍayr were the chieftains of their tribes form Banū ʿAbdul Ashhal, and both of them were polytheist.

After this, Usayd ibn Ḥuḍayr, carry his spear and moved to Muṣ'ab and As'ad while they were sitting in the orchard.

When As'ad ibn Zurarah saw him, said: O Muṣ'ab, this is a chieftain of his people. He came to you, may Allah guide him to faith.

Muṣ'ab said: If he sits down, I will speak to him." He said: He shouted at him and abused both of them, saying: "Why have you both come to us to corrupt the weak among us? Keep away from us if you want to stay alive." Muṣ'ab said to him: "Won't you sit down and listen? If you are pleased and satisfied with our mission, accept it and if you dislike it we would stop telling you what you dislike and leave.

"That's fair," said Usayd and, sticking his spear in the ground, sat down. Muṣ'ab talked him about Islam and recited Qur'ān to him. He said: We recognized Islam in his face before he speaks, it was clear from his face, now radiant and expectant, then he said: "How beautiful are these words and how true! What does a person do if he wants to enter this religion?" They said to him: "Have a bath, purify yourself and your clothes. Then utter the testimony of Truth (Shahadah), and perform prayer. Usayd left the gathering and was absent for only a short while. He returned and testified that there is no god but Allah and that Muḥammad is the Messenger of Allah. He then prayed

two rak'as and said: "After me, there is a man who if he follows you, every one of his people will follow him. I shall send him to you now. He is 'Sad ibn Mu'ādh."

After this, he took his spear and went to Sa'd ibn Mu'ādh and his people, while they were sitting in their gathering. When Sa'd looked at him, he could immediately understand that Usayd had changed. When he sits in their gathering, Sa'd said to him: What did you do?

He said: I spoke to the two men, by Allah; I found them ready to comply with whatever orders they received. Besides, I have been told that Banū Ḥārithah went out to kill As'ad ibn Zurarah, as they knew that he is you maternal cousin. At this, Sa'd furiously rushed to what he has been told of Banū Ḥārithah.

Then he took the spear from him and said: By Allah, you benefit nothing from me. When they found them calm, he realized that Usayd would like him to listen to them. He came to them cursing and abusing them. Then he said to As'ad ibn Zurarah: O Abū Umamah, if you are not one of my kinship, I would have rebuked you; we have what we dislike in our district? As'ad had said to Muṣ'ab (may Allah be pleased with them): By Allah, the chief of his clan has come to you, whose people would never hang back if he followed the Islam.

Muṣ'ab said: "Won't you sit down and listen? If you are pleased and satisfied with our mission, accept it and if you dislike it we would stop telling you what you dislike and leave."

"That's fair," said Usayd and, sticking his spear in the ground, sat down. He invited him to Islam, and recited the Holy Qur'ān unto him. They said: His face bespoke satisfaction and pleasure before uttering any word of approval. It was clear from his face, now radiant and expectant, and then he said: "What does a person do if he wants to enter this religion?" They said to him: "Have a bath, purify yourself and your clothes, then utter the testimony of Truth (Shahadah), and perform prayer. He responded exactly what he was asked to do, and then he took his spear and returned to the gathering of his together with Usayd ibn Ḥuḍayr.

Upon seen him coming back, his people said: By Allah, he has immediately changed. After that Sa'd went to his people and addressed them, "O children of 'Abd al-Ashhal, what do you think about me?" They replied: "You are our chief and the most superior among us in opinion, and the most honorable among us.

Sa'd said, "Then you must know that from today onwards, none of you has any right to talk to me until you believe in Allah and His Messenger (P.B.U.H). The day had not yet ended before the entire clan of Banī Ashhal converted to Islam.

And both As'ad and Muṣ'ab returned to the house of As'ad ibn Zurarah, and he stayed at him inviting people to Islam. Hardly did the evening of that day arrive when all the men and women of embraced Islam, except the houses of Banū Umayyah ibn Zayd, Khaṭmah, Wael and Waqīf, as they were under the influence of the poet Abū Qays ibn al-Asalt, whom they would listen to and obey him, thus, he prevented them from embracing Islam until the Messenger of Allah (P.B.U.H) migrated to Medina, and he witnessed the battles of Badr, Uḥud and al-Khandaq (the ditch).

After that, Muṣ'ab ibn 'Umayr (may Allah be pleased with him) returned to Mecca, together with seventy converts came in the trail of their polytheist, until they came to Mecca, then they had a meeting with the Messenger of Allah (P.B.U.H) in mid Tashrīq days, it was the second pledge of Al-'Aqabah.

Ka'b ibn Mālik (may Allah be pleased with him) gave an account of this, saying: When we finished the rituals of Ḥajj, and it was the night in which we had an appointment with the Messenger of Allah (P.B.U.H), we were accompanied with 'Abdullah ibn 'Amr ibn Haram, the father of Jābir we informed him, although we would conceal our affair from our polytheist people, we said to him: O father of Jābir: You are one of our masters, and a notable of ours, and we turn you against what you are wood for the Hell in the Hereafter. We called him to Islam, so he embraced Islam, and we told him about the appointment of the Messenger of Allah (P.B.U.H) and he witnessed

the ʻAqabah with us, and he was one of the envoys.

We stayed this night with our people in our camps, until one third of the night elapsed, we went out to meet the Messenger of Allah (P.B.U.H) we would steal away like sand grouses, trying to conceal ourselves until we gathered at the mountain pass at ʻAqabah and we were seventy me, with two of our women; they were Nasībah bint Kaʼb, Umm ʻĪmārah, one of the women of Banū an-Najjār, and Asmāʼ bint ʻAmr ibn ʻAdī, one of the women of Banū Salamah, and she is Umm Maniʼ. Both of them gathered at the mountain pass.

They waited for the Messenger of Allah (P.B.U.H) until he came in the company of his uncle Al-ʼAbbās ibn ʼAbdul Muṭṭalib who (Though hid didn't embrace Islam yet), He would like to attend the affair of his nephew and defend of him".

When he sat down, he was the first to speak, saying: O you people of Khazraj-the Arabs used to call this district of the Anṣār: Al-Khazraj; whether from Khazraj or Aws-you know that Muḥammad holds a high rank among us, and we protected him from our people as much as we could. He is honored and respected among his people. He refuses to join any party except you. So if you think you can carry out what you promise while inviting him to your own town, and if you can defend him against the enemies, then assume the burden that you have taken. However, if you are surrender him and fail him, after he has come to you, so leave him now, because he is respected and protected in our place.

We said: "We have heard you words, O Messenger of Allah (P.B.U.H), it is for you to speak and take form us whatever pledge you want regarding your Lord and yourself."

Thus, the Messenger of Allah (P.B.U.H) began to speak, recited the verse of the Qurʼān, and called people unto Allah (Glory be to Him), exhorted them to the fold of Islam and concluded saying: **"I give you my pledge that you defend me from whatever you defend your women and children from".**

Here Al-Baraʼ ibn Maʼrūr caught him by hand, and said: "Oh yes, we swear by Allah, who sent you as a Prophet in Truth, that we will defend you from

whatever we defend our women from. Have confidence in us, O Messenger of Allah. By Allah, we are genuine fighters and quite reliable in war, it is a trait passed down to us from our ancestors."

Then, Abū Al-Haytham ibn At-Tayhān interrupted while Al-Bara' was talking to the Messenger of Allah (P.B.U.H), and said: "O Messenger of Allah (P.B.U.H), between us and the Jews, there are agreements which we would then sever. If Allah grants you power and victory, should we expect you to leave us and join to your people (meaning Quraysh)?" The Messenger of Allah (P.B.U.H) smiled and said: **"Nay, it would never be; your blood will be my blood. In life and death I will be with you and you with me. I will fight whom you fight and I will make peace with those with whom you make peace."**

The Messenger of Allah (P.B.U.H) said: **"Appoint twelve deputies for me to preach Islam to their people as the disciples of Īsā would do for him, so they appointed twelve deputies; nine of Al-Khazraj, and three of Al-Awas."**

'Aṣim ibn 'Umar ibn Qatādah said: When the people gathered to give the pledge to the Messenger of Allah (P.B.U.H), Al-'Abbās ibn 'Ubādah ibn Nadlah al-Anṣārī: "O people of Al-Khazraj, do you know what are you give allegiance to with this man? You gave allegiance with him to fight the red and the black. If you fear that your property will be at risk, and your nobles will be endangered, then leave him now, because if you do this, by Allah it will be a disgrace in this world and in the Hereafter. And if you think that you will fulfill what you promised him in spite of the loss of property and the killing of the nobles, then take this pledge, as by Allah it is the good in this word and in the Hereafter.

They replied: We accept it even our property will be lost our nobles will be killed.

They asked: "What is our reward if we fulfill this, O Messenger of Allah?" He said: "Paradise."

They said: Stretch out your hands. Then he stretched out and they gave him their allegiance. The first one to stretch out his hand was Al-Bara' ibn Ma'rūr, then the people came successively.

When we gave our pledge to the Messenger of Allah (P.B.U.H), Satan screamed from the top of Al-ʻAqabah with the highest voice I have ever heard it, saying: O dwellers of Mena, what do you think in dispraised and a group of people who gathered to fight you. At this, the Messenger of Allah (P.B.U.H) said: **"This is the enemy of Allah, This is the ugly devil of Al-ʻAqabah, O enemy of Allah, by Allah, I will settle my account with you as soon as possible."**

Then the Messenger of Allah (P.B.U.H) said: **"Return to your camps." On hearing this, Al-'Abbās ibn Nadlah said: "By Allah, who has sent you in truth, we are powerful enough to put the people of Mena to our swords tomorrow, if you desire."**

The Prophet (P.B.U.H) said: **"We have not been commanded to follow this course, now, back to your camps."**

We backed to our camps and slept till morning.

The following day, a large delegation of the leaders of Quraysh set out for our houses. They addressed the us: O people of Al-Khazraj, we are informed that you have come to this man (Muḥammad) to evacuate him from Mecca, and conclude a treaty with him to fight us. By Allah, we do really hold in abhorrence any sort of fight between you and us.

He said: some of the polytheists of Medina began to swear by Allah and there was no truth in the report, and we know nothing about it. The told the truth, as they would know nothing about it, and some of us look to each other. Al-Ḥārith ibn Hishām ibn Al-Mughirah Al-Makhzūmī stood up, and he was wearing two new shoes. He said: I said a word to him-I would like to make the people take part in what they said: O father of Jābir, can't you wear, and you one of our masters like the shoes of this young man from Quraysh?!

He said: Al-Ḥārith heard it, so he took them off and threw them to me, saying: By Allah, you should wear them. The Father of Jābir said: Hold on, by Allah you have embarrassed the young man, return his shoes to him. He said: I said: I won't bring them back, it is a good omen, by Allah if it is a good omen, I will take them. Then the Anṣār returned to Medina, and they had concluded the treaty with the Messenger of Allah (P.B.U.H).

When they came back to it, they preached Islam in it. Quraysh was told about that, so they tortured the companions of the Messenger of Allah (P.B.U.H), then the Messenger of Allah (P.B.U.H) said to his companions: **"Indeed, Allah made for you bothers, neighbors and residence in which you feel safe."**

Later, He ordered them to migrate to Medina to catch up with their brothers from the helpers. Abū Salamah ʿibn ʿAbd Al-Asad Al-Makhzūmī was the first one to migrate to Medina, then ʿĀmir ibn Rabīʾah with his wife Lila bint Abū Ḥathāmah, then ʿAbdullah ibn Jaḥsh, then the companions of the Prophet (P.B.U.H) came in succession to Medina.

The Messenger of Allah (P.B.U.H) stayed at Medina waiting to have permission to migrate until Allah gave him permission, then he came to Medina, and Allah Almighty united between Awas and Khazraj in Medina when they embraced Islam, and made peace between them by his Prophet Muḥammad (P.B.U.H), and put an end to the old war between them and made reconciliation between them, that is, Allah's statement ﴿And remember of Allah's favor upon you﴾ [103 :3] O people of Anṣār! ﴿When you were enemies﴾ before converting to Islam, ﴿Then He united your hearts﴾ with embracing Islam, then ﴿You became﴾ meaning: you turned to, similar to it Allah's statement in Surat al-Māʾidah: ﴿And became among the losers﴾ [30 :5], and He said:﴿So he became regretful﴾ [31 :5].

Allah Almighty said in Surat Al-Kahf: ﴿Or its water may sink ˹into the earth﴾ [41 :18], and Ha, Mīm, Surat As-Sajdah: ﴿You became among the losers﴾. [23 :41] ﴿With His favour﴾: meaning, the religion of Islam. ﴿Brothers﴾, it refers to religion and kinship. It is similar to Allah's statement (Glory be to Him): ﴿believers are but brothers﴾.

[850] Abū Muḥammad ʿAbdullah ibn Aḥmad ibn Muḥammad ibn Aḥmad informed us), (Abū Al ʿAbbās Muḥammad ibn Isḥāq as-Sarrāj informed us, Qutaybah ibn Saʾīd related to us, ʿAbdul ʿAziz ibn Muḥammad related to us, from Dāwūd ibn Qays Al-Farrāʾ, on the authority of Abū Saʾīd, the freed slave of ʿAbdullah ibn ʿĀmir ibn Kurayz, Abū Hurayrah (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

"Do not be jealous for one another, and do not sever ties with one another and do not practice Najash (means to offer a high price for something in order to allure another customer who is interested in the thing). Become the slaves of Allah, and be brothers to one another as He commanded. A Muslim is the brother of a Muslim. He should neither oppress him nor humiliate him. The piety is here! The piety is here!" While saying so he pointed towards his chest. "It is enough evil for a Muslim to look down upon his Muslim brother". (1)

[851] Abū Muḥammad Al-Ḥasan ibn Aḥmad al-Makhladī informed us, Zanjawayh ibn Muḥammad informed us, Muḥammad ibn Rāfi' related to us, Abū Usamah related to us, Burayd ibn 'Abdullah related to us, from Abū Burdah, Abū Mūsā (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying: "**The relationship of the believer with another believer is like (the bricks of) a building, each strengthens the other." He (P.B.U.H) illustrated this by interlacing the fingers of both his hands."**(2)

[852] Aḥmad ibn Ubay informed us, Muḥammad ibn 'Imran related to us, Al-Ḥasan ibn Sufyān related to us, ibn Abī Shaybah related to us, Waqī'

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(1) **[850] The assessment of the reliability of the chain of transmitters:**
- Its chain is good (Ḥasan), and it is authentic by virtue of another ḥadīth by supporting narrations.

Chain of narrators:
- It was reported by Muslim, Book of Righteousness and Relationship, Chapter on the Prohibition of Injustice and Failure of a Muslim (2564), and Aḥmad in ((Al-Musnad)) 13/159 (7727), and Abd Ibn Ḥāmid in ((Al-Muntakhab)) 3/206 (1440), and Ibn Mājah in the book Al-Fitan, the chapter on the inviolability of the believer's blood and his money (3933) from a similar path on the authority of Abū Sa'īd Mawlá Āmir ibn Karīz, some of them brief, and some of them lengthy.

(2) **[851] The assessment of the reliability of the chain of transmitters:**
- Its chain is authentic.

Chain of narrators:
- Al-Bukhārī recorded the Book of Grievances, the chapter on supporting the oppressed (2446), and see: (6026), and Muslim, the Book of Righteousness and Relationship, the chapter on Mercy and Sympathy of the Believers (2585), and At-Tirmidhī, the chapters on Righteousness and Relationship, the chapter on what came about a Muslim's compassion for a Muslim (1928) on the authority of Abū Mūsā al-Ash'arī, may Allah be pleased with him, is similar to him.

ibn Ash-Sha'bī related to us, on the authority of An-Na'mān ibn Bashir (may Allah be pleased with him), from the prophet (P.B.U.H) said:

"The believers are like one person; if his head aches, the whole body aches with fever and sleeplessness."(1)

﴿And you were﴾, O people of Aws and Khazraj.

﴿And you were on the edge of a pit of the Fire﴾, meaning, on the brink of a pit. The verge of a pit is similar to the verge of the well, as Allah Almighty says; ﴿Or those who did so on the edge of a crumbling cliff﴾ [9:109]

And the poet composed:

We have dug for the pilgrims a well…

on the verse of it, planting a tree in it

The verse states that you were on the verge of a fiery pit, nothing separates you from it except to die as disbelievers, ﴿And He save you from it﴾ He is Allah ﴿from it﴾ by converting to Islam.

We have been informed that one of the Bedouins heard ibn 'Abbās (may Allah be pleased with him) reciting this verse, then he said: "By Allah, He

(1) **[852] The assessment of the reliability of the chain of transmitters:**
- It is authentic despite the fact that it was reported by al-A'mash for Muṭṭarrif and Zakariyā followed him on the authority of ash-Sha'bī as will come in the chain of narrators.

Chain of narrators:
- Narrated by Ibn Abī Shaybah in ((Al-Muṣannaf)) 12/179 (35418), and Muslim, Book of Righteousness and Connection, Chapter: Compassion for the Believers (2586), and Aḥmad in ((Al-Musnad)) 4/271, 276 (18448, 19349) on the authority of Wakī' On the authority of Al-A'mash, on the authority of Al-Sha'bi, and according to Aḥmad: on the authority of Khaythamah, on the authority of Al-Nu'mān ibn Bashir, with a similar chain of transmission traceable to him, and in some of them there is an addition to the word. Narrated by Muslim, Book of Righteousness and Connection, Chapter: Compassion for the Believers (2586), he mentioned it through Zakariyā, and through Muṭarrif, on the authority of Al-Sha'bi on the authority of Al-Nu'mān ibn Bashīr, with a Marfū' chain of transmission
- Muṭṭarrif ibn Ṭarīf Al-Hārithī, trustworthy and virtuous, as in ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar 2/253.
- Moreover, Zakariyā ibn Khālid Al-Hamdanī Al-Kūfī, trustworthy, and he used to conceal, as in ((Taqrīb at-Tahdhīb)) H 1/261.

hadn't saved them from it and He intends to make them fell in it. Thus, Ibn ʻAbbās said: "Take it from uneducated man".

[Qur'ān 104 :3] ﴿This is how Allah makes His revelations clear to you, so that you may be ˹rightly˺ guided﴾. Allah (May He be glorified and exalted) said: ﴿Let there be a group among you﴾, it means, be a nation, (among) is relative pronoun as His statement (Glory be to Him): ﴿So shun the impurity of idolatry﴾, [30 :22]

(He does not mean here to avoid some of the idolatry), however, He meant avoid idols as it is impurity, and Lām in His statement: ﴿Let there be﴾ is Lām of command ﴿call others to goodness﴾ refers to Islam.

﴿Encourage what is good, and forbid what is evil﴾. [853] ibn Fanjawayh informed us, Hārūn ibn Muḥammad ibn Hārūn Al ʻAṭṭār related to us, Yūsuf ibn ʻAbdullah ibn Mahan related to us, ʻAlī ibn ʻAbdullah related to us, Sufyān ibn ʻUyaynah, that ʻArm ibn Dinār said: I heard ibn Az-Zubayr reading: (Let there be a group among you who call ˹others˺ to goodness, encourage what is good, and forbid what is evil—and seek Allah's help for which befallen them). The like of it was reported from ʻUthmān ibn ʻAffān (may Allah be pleased with him). (1)

A chapter in enjoining good and forbidding bad: [854] Aḥmad ibn Ubay informed us, al-Haytham ibn Kulaym related to us, al-ʻAsqlānī related to us, Baqqiyyah ibn al-Walīd related to us, on the authority of Ḥassān ibn Sulaymān, Al-Ḥasan reported the Prophet (P.B.U.H) as saying: **"Whoever enjoins good, he is a successor of Allah in His earth, and a successor of His Messenger, and a successor of His Book."** (2)

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(1) **[853] The assessment of the reliability of the chain of transmitters:**
- It contains Hārūn ibn Muḥammad ibn Hārūn al-Attar, and Yusuf ibn ʻAbdullah ibn Mahan, for which I could not find a translation.

Chain of narrators:
- It was recorded by Ibn Jarir aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 4/38, and Ibn A'ṭiyyah mentioned it ((al-Muharir al-Wajeez)) 3/256: on the authority of ʻUthmān ibn ʻAffān, Ibn Mas`ud and Ibn al-Zubayr, and Al-Qurṭubī in ((Al-Jami li Aḥkām al-Qur'an)) 4/165 on the authority of ʻUthmān Ibn-'Affān.

(2) **[854] The assessment of the reliability of the chain of transmitters:**
- Mursal, the compiler's sheikh, he was not mentioned with criticism or praise (Jarḥ or Ta'dī), and there are those who I did not find, and the rest of the fraudulent, and they cursed.

[855] Abū ʿAmr al-Furātī informed us, Abū Mūsā related to us, Musadad related to us, Jubārah related to us, Sharīk related to us, on the authority of Simāk ibn Ḥarb, on the authority of ʿAbdullah ibn ʾUmayarah, that Durrah bint Abū Lahab (may Allah be pleased with her said: A man came to the Prophet (P.B.U.H) –while was on the pulpit-Then said: O Messenger of Allah, who is the best of people? He said: **"The one who enjoins good and forbids bad, and fear Allah, and maintain the ties of relationship."**(1)

[856] Abū ʿAmr al-Furātī informed us, Abū Nasr as-Sarjisī informed us, Muḥammad ibn al-Faḍl related to us, Ibrāhīm ibn Yūsuf related to us, Abū Ḥafṣ related to us, on the authority of Ṭalḥah, on the authority of ʿAṭāʾ, that ibn ʿAbbās (may Allah be pleased with them), said: We said: O Messenger of Allah, if we stop enjoining good until we act according to what we command, and we stop forbidding evil until we abandon all of it, then we would not enjoin good, nor we would not forbid evil. He said: **"Enjoin good even if you don't carry out all of it, and enjoin evil even if you abandon all of it."** (2)

Chain of narrators:

- It was recorded by Ibn Uday in ((Al-Kāmil)) 7/231 from the way of K'Adīh Al-Qarni on the authority of ʿAbdullah Ibn Lahīʾah, on the authority of Ibn Abī Ḥabīb, on the authority of Muslim Ibn Jābir Al-Sadafi on the authority of Ubadah. And ʿAlī ibn Maʾbad in ((Obedience and Disobedience)) as in ((Al-Kāf ash-Shāf)) by Ibn Ḥajar 1/397 on the authority of Baqiyyah with a similar one, and its chain of transmission is mursal.
- Ibn Ḥajar said in ((Al-Kāf ash-Shāf)) 1/397: And a fallen worker.

(1) **[855] The assessment of the reliability of the chain of transmitters:**

- Its chain of narrators is weak, Jubārah ibn Al-Mughalis: Its chain of narrators is weak, and the compiler's sheikh was not mentioned with criticism or praise (Jarḥ or Taʾdīl).

Chain of narrators:

- It was recorded by Aḥmad in ((Al-Musnad)) 6/432 (27434), and Aṭ-Ṭabarānī in ((Al-Muʾjam Al-Kabīr)) 24/257 (657) on the authority of a partner with him in a similar way.
- See: ((The Injury)) by Ibn Ḥajar 8/128.
- As-Saʾātī said in ((Al-Fatḥ al-Rabbānī)) 19/28 (38): In its chain of transmission is Durra's husband, who is not known.

(2) [856] The assessment of the reliability of the chain of transmittersIts chain of transmission is very weak Ṭalḥah ibn ʿAmr, Matrouk, and Muḥammad ibn Al-Faḍl ibn Al-ʾAbbās is weak, and the compiler's sheikh and the sheikh of his sheikh were not mentioned with Jarḥ or Taʾdīl.

[857] Abū ʿAbdullah Muḥammad ibn Aḥmad ibn Yaʾqūb al-Muzakkī related to us, Abū al-ʾAbbās Muḥammad ibn Yaʾqūb al-Aṣṣam related to us, ʿAbdullah ibn Usāmah related to us, Usayd ibn Zayd Al-Jamaal, on the authority of Yaḥyā ibn Salamah ibn Kuhayl, on the authority of his father, on the authority of ash-Shaʾbī, An-Naʾmān ibn Bashīr (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying: **"The likeness of the man who observes the limits prescribed by Allah and that of the man who transgresses them is like the people who get on board a ship after casting lots. Some of them are in its lower deck and some of them in its upper (deck). Those who are in its lower (deck), when they require water, go to the occupants of the upper deck, and say to them: 'If we make a hole in the bottom of the ship, we shall not harm you.' If they (the occupants of the upper deck) leave them to carry out**

Chain of narrators:

- I did not find it from ʿAṭāʾ narration on the authority of Ibn ʿAbbās, but it was narrated by Al-Bayhaqī in ((Shuʾb Al-Iman)) 6/89 (7570), and Ibn Abī Ad-Dunyā in ((Enjoining Good)) (p. Hurayrah says: We said: O Messenger of Allah (P.B.U.H), So he mentioned something similar to it, and Al-Bayhaqī indicated that it was weak, and Sheikh Al-Albanī said in ((Silsilat Al-Aḥādīth aḍ-Ḍaʾīfah)) (2283): But this Ṭalḥah is Matrūk (rejected).
- It was narrated by Ibn Uday in ((al-Kāmil)) 2/317 in the translation of his sheikh, Muḥammad ibn Aḥmad ibn Īsā Abī al-Ṭayyib al-Marwazī, narrated by al-Hasan ibn Arafah, narrated by al-Muharibī, on the authority of al-Alaʾ ibn al-Musayyib, on the authority of ʿAṭāʾ, on the authority of Abū Hurayrah, with a chain of transmission traceable to him, and he attributed it to his sheikh, so he said: puts the conversation.
- Al-Albanī said in Silsilat al-Aḥādīth al-Ḍaʾīfah 5/308: Very weak.
- And see: ((Fayḍ Al-Qadīr)) by Al-Manāwī 5/666, ((Ḍaʾīf Al-Jāmīʾ Aṣ-Ṣaghīr)) by Al-Albanī (p. 760) (5259).
- It was narrated from the ḥadīth of Anas ibn Mālik, as Aṭ-Ṭabarānī recorded it in ((Al-Muʾjam Aṣ-Ṣaghīr)) 2/78, and ((Al-Muʾjam Al-Awsat)) as in "Majmaʾ Al-Bahrain" by Al-Haythamī 7/239 (4383) via Abdul Salam Ibn Abdul Qudūs Ibn Ḥabīb, my father told me on the authority of my grandfather ʿAbdul Qudūs Ibn Ḥabīb, on the authority of Al-Ḥasan, on the authority of Anas Ibn Mālik, with a Marfūʿ chain of transmission.
- Al-Haythamī said in ((Majmaʾ az-Zawāʾid)) 7/277: Aṭ-Ṭabarānī narrated it in ((Aṣ-Ṣaghīr)) and ((Al-Awsaṭ)) via Abd Al-Salam ibn ʿAbd al-Qudūs ibn Ḥabīb on the authority of his father, and they are weak.
- Al-Albanī said in ((Silsilat al-Aḥādīth aḍ-Ḍaʾīfah)) 5/308: Very weak.

their design they all will be drowned. But if they do not let them go ahead (with their plan), all of them will remain safe." (1)

ʻAlī ibn Abī Ṭālib (may Allah be pleased with him) said: The best type of Jihad is enjoining good and forbidding evil and abhorring the wicked people. Therefore, whoever enjoins good, he would support the believers, and whoever forbids evil, he would disgrace the hypocrite, and whoever abhors the wicked people and hates for Allah's sake, Allah would dislike for his sake.

Abū ad-Dardā' (may Allah be pleased with him) said: Either you command good and forbid evil, or Allah will send upon you oppressive ruler, who does not respect your elders, and does not have mercy on our your young, and you righteous people won't be responded when they pray, and when they seek help, they won't be helped, and when they seek forgiveness, they won't be forgiven.

Ḥudhayfah (may Allah be pleased with him) said: a time will come to people; the corpse of a donkey is better for them from a believer who commands them to do good and forbids them from evil. Ath-Thawrī said: If someone is liked by his neighbors and praised by his brother, so know that he is a flatterer.

[Qur'ān 105 :3] Allah (May He be glorified and exalted) said: ﴿And do not be like those who split ˹into sects˺ and differed after clear proofs had come to them﴾ . The majority of commentators stated that it refers to the Jews and

(1) **[857] The assessment of the reliability of the chain of transmitters:**
- Very weak; Usayd ibn Zayd: Weak, and the sheikh of the compiler was not mentioned with criticism or praise, and the origin of the ḥadīth is fixed in the Ṣaḥīḥ.
- **Chain of narrators:**
- I did not find anyone who brought this word out with this chain of transmission, but Al-Bukhārī recorded it in the Book of Testimonies, in the chapter on drawing lots in problems. (2686), and see (2493) and At-Tirmidhī in the book of temptation in the chapter on what came about changing evil by hand (2173), and al-Baghawī in ((Explanation of the Sunnah)) 7/355 (4046) on the authority of al-A'mash on the authority of al-Sha'bi on the authority of al-Na'mān ibn Bashīr, with the chain of transmission rasied to the Prophet: (The example of one who is standing on Allah's limits and one who is anointed within them is like the example of a people who took lots for a ship, and some of them hit the top of it and some of the bottom of it...)) He mentioned something similar.

the Christians. However some of them said; it refers to the innovators in the religion.

[858] Abū ʿAbdullah Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn ibn Fanjawayh informed us: Aḥmad ibn Jaʾfar ibn Himadān related to us, Abū Bakr Muḥammad ibn Faraj al-Aṣbahānī related to us, Muḥammad ibn Yaḥyā ibn Fayyāḍ related to us, ʿUmar ibn Yūnus al-Yamānī related to us: ʿIkrimah ibn ʿAmmār said: (ʿAbdullah ibn Shaddād) related to us: Abū Umāmah (may Allah be pleased with him) Abū Ghālib told that when Abū Umāmah saw some heads set up on the road to Damascus he said, "The dogs of hell, the worst people killed under the sky.

The best who have been killed are those killed by them." He then recited: ﴿And do not be like those who split ⌜into sects⌝ and differed after clear proofs had come to them﴾ [15 :3] up to His statement: ﴿Did you disbelieve after having believed?﴾ [106 :3][1] It is they who will suffer a tremendous punishment.

Abū Umāmah was asked whether he had heard it from Allah's Messenger and replied, "If I had heard it only once, twice, or thrice (counting up to seven times) I would not have told you." Here, he said: I see your eyes tears down. He said: they were believers and then they disbelieved after their believed, then he recited: ﴿And do not be like those who split ⌜into sects⌝ and differed

(1) **[858] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is good, ʿIkrimah ibn ʿAmmār and ʿAlī ibn Al-Madānī and Yaḥyá ibn Maʾīn trusted him.

Chain of narrators:
- Al-Ḥākim recorded it in ((Al-Mustadrak)) (2654) from the way of Abī Ḥudhayfah al-Nahdī, and in a narration from the path of Al-Naḍr ibn Muḥammad (2655) Ikrimah ibn ʿAmmār related to us about it, and in the narration of Abī Ḥudhayfah: At the Damascus Gate. No doubt. Al-Ḥākim said: This is an authentic ḥadīth according to the condition of Muslim, and they did not record it, and Al-Dhahabī agreed with him and most of the chains of Ḥadīth of Abī Ghālib on the authority of Abī Umāmah, and it was mentioned earlier.
- And see: ((Tafsīr al-Qurʾān al-ʿAẓīm)) by Ibn Abī Hātim 2/594, ((Jami At-Tirmidhī)) in the chapters of interpretation in the interpretation of Surah Al-Imran (3000), ((Sunan Ibn Mājah)) in the introduction in the chapter on mentioning the Kharijites (173), ((Al-Muʾjam Al-Kabīr)) by Aṭ-Ṭabarānī 8/326 (8049), ((Sharia)) by Al-Ajuri 1/364-365.

after clear proofs had come to them﴾ to His statement: ﴿Did you disbelieve after having believed?﴾

[859] Ibn Fanjawayh informed me, ʻUmar ibn al-Khaṭṭāb related to us: ʻAbdullah ibn al-Faḍl related to us, Suwayd ibn Saʼīd related to us: Ṣāliḥ ibn Mūsā related to us, from ʻAbdul Mālik ibn ʻUmayr, on the authority of Qābiṣah ibn Jābir, when ʻUmar ibn al-Khaṭṭāb set out a gate from the gates of Damascus, called al-Jābiyah. He praised Allah and thanked him with what He deserves, then he said: The Messenger of Allah (P.B.U.H) stood as I am standing and said: **"Whoever among you would like to attain the best place in Paradise, let him adhere to the Jama'ah (the main body of Muslims), for the Satan is with one and he is further away from two."**(1)

(1) **[859] The assessment of the reliability of the chain of transmitters:**
- Its chain weak; Ṣāliḥ ibn Mūsā: Matrouk, and there are those who did not make it clear to me, and the ḥadīth is authentic from other than this route.
- Chain of narrators: ((Aḍ-Ḍuʼfāʼ))
- It was narrated by Ibn Abī Shaybah in ((Al-Muṣannaf)) 11/217 (32952), and ʻUqaylī mentioned it in ((Aḍ-Ḍuʼfāʼ)) 3/302 via Yaḥyá ibn Yaʼlā Abī Al-Muhayyā at-Taymī, on the authority of ʻAbdul-Mālik ibn ʻUmayr, on the authority of Qabīṣah ibn Jābir, on the authority of ʻUmar It is brief, and Abū Al-Ḥayat: trustworthy, as in ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar 2/360, and Al-Ṭayālisī recorded in ((Al-Musnad)) 1/34, and Aḥmad in ((Al-Musnad)) 1/26 (177), and Ibn Mājah in The book of judgments in the chapter on the hatred of martyrdom for those who are not martyred (2363), and Ibn Hibbān in ((Ṣaḥīḥah)) as in ((Al-Iḥsān)) 10/436 (4576), and al-Khaṭīb in ((The History of Baghdad)) 2/187 on the authority of Abdul Mālik ibn ʻUmayr, on the authority of Jābir ibn Samrā, he said: "Umar ibn Al-Khaṭṭāb addressed us... and he mentioned a long story.. until he said: You should be in the group, and beware of division... the ḥadīth.
- Al-Albanī said in ((Ṣaḥīḥ Sunan Ibn Mājah)) (1927): It is true. And it has a witness from the ḥadīth of ʻAbdullah ibn "Umar, may Allah be pleased with them both, as in ((Sunan At-Tirmidhī)) in the chapters on temptation in the chapter on what came in the necessity of the group (2165) ((As-Sunan Al-Kubra)) by Al-Bayhaqī 7/91, ((Al-Mustadrak)) by Al-Ḥākim 1/198 on his authority, on the authority of ʻUmar, in a similar way.
- At-Tirmidhī said: This is a good, Ṣaḥīḥ, gharib ḥadīth from this route, and Al-Albanī said in ((Ṣaḥīḥ Sunan At-Tirmidhī)) 2/232: It is true.
- And he has a witness from the ḥadīth of Āmir ibn Saʼd ibn Abī Waqqās, on the authority of his father, who said: "Umar ibn Al-Khaṭṭāb stopped in Al-Jābiyah... so he mentioned something similar to it.

[Qu'ān 106 ,105 :2] Allah Almighty said: ﴿It is they who will suffer a tremendous punishment. On that Day some faces will be bright while others gloomy﴾ ﴿On that day﴾, the word Yawm is accusative case as adverb, i.e. in a day, the adverbs may be occurred in accusative as it looks like objects.

The meaning of the verse: on the day in which the faces of the believers will turn light and the faces of the believers will turn black. Another view stated that the faces of the faithful will be bright and the faces of the hypocrites will be gloomy. According to ʿAṭā: the faces of the migrants and the helpers will be bright while the faces of Banū Qurayẓah and Banū an-Naḍīr will be gloomy.

[860] Abū ʿAlī as-Syūrī related to us, (ʿAlī ibn Muḥammad) Abū Al-Ḥasan ibn Sakhtuwayh related to us, Abū Muḥammad ibn al-Ḥasan al-Anmāṭī related to us, al-Ḥasan ibn ʿArafah related to us, ʿAlī ibn Qudāmah related to us, Maysarah ibn ʿAbd Rabbih related to us, on the authority of ʿAbd al-Karīm al-Jazarī, on the authority of Sa'īd ibn Jubayr, ibn ʿAbbās (may Allah be pleased with both of them) commented on Allah's statement (Glory be to Him): ﴿On that day some faces will be bright while others gloomy﴾, as saying: the faces of the people who follow the Sunnah (Practices of the Prophet (P.B.U.H) and the faces of the people of innovation will be gloomy. (1)

Al-Kalbī said, Abū Ṣāliḥ reported ibn ʿAbbās (may Allah be pleased with him) as saying: When the day of Resurrection comes, every people will be faced with what they used to worship and every people will hasten to what they would worship, that is, Allah's statement (Glory be to Him): ﴿We will let them pursue what they have chosen﴾ **[Qur'ān: 115 :4]**.

When they end to it, they will be so tremendous that their faces will be gloomy out of grief. After that, the people of the Qiblah, the Jews and the Christians knew nothing about what has been raised to them, then Allah (Glory be to Him) will come to them; and everyone who used to prostrate for him in the worldly life, sincerely humbling their hearts.

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(1) **[860] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is very weak. Maysarah ibn Abd Rabbi is a liar.

The people of the Book and the hypocrites would not be able to prostrate, then they would have permission to raise their heads. The faces of the believers will be as white as the snow, and the hypocrites and the people of the Book will be standing unable to prostrate. When they look at the faces of the believers and how bright they are, they will be extremely grievous, and then their faces will turn to black. At this, they will say: Our Lord, you have caused the faces of those who would worship other gods than you to be gloomy, but why do you caused our faces to be gloomy, for by Allah, we never be polytheist. Then Allah Almighty says to the angels:

﴿See how they will lie about themselves﴾.[Qur'ān: 6:24] (1) The Scholars of Semantics (Ahlul Mā'nī): the whiteness of the faces shows how bright, happy and rejoicing they are with their deeds and the reward of Allah. However, the blackness of the face how gloomy, grievous, and disgraceful they are with their deeds and the torment of Allah. This is proven by Allah's statement: ﴿Those who do good will have the finest reward and ˹even˺ more﴾ Neither gloom nor disgrace will cover their faces﴾ [26 :10].

He the Almighty said as well: ﴿As for those who commit evil, the reward of an evil deed is its equivalent. Humiliation will cover them﴾ [27 :10] Besides, His statement: ﴿On that Day ˹some˺ faces will be bright, while ˹other˺ faces will be dusty, Blackness will cover them﴾ [24 :22 :75]

And He said as well: ﴿On that Day ˹some˺ faces will be bright* laughing and rejoicing* while ˹other˺ faces will be dusty* cast in gloom﴾ [41 :38 :80]

After that, Allah Almighty stated their destination in His statement: (Glory be to Him): ﴿To the gloomy-faced it will be said﴾: There is an implication in the verse, meaning, It is said to them: ﴿Have you disbelieved after having believed﴾.

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(1) The assessment of the reliability of the chain of transmitters: very weak. Al-Kalbī: Accused of lying, and Bādhām: weak and fraudulent, and what al-Kalbī narrated from him is nothing.

Chain of narrators:

- It was mentioned by Al-Baghawī in ((Ma'ālim Al-Tanzīl)) 2/87 on the authority of Al-Kalbī. And the Al-Kalbī is accused.

The scholars differed about it, so Al-Rabī' reported from Abū Al-'Aliyah, from Abū Ka'b that it includes everyone who disbelieved in Allah after he believed on the day of the covenant when Allah Almighty brought forth from the loins of the children of Adam their descendants and had them testify regarding themselves. ⌜Allah asked ⌝ "Am I not your Lord?"

They replied, "Yes, You are! We testify. Thus, Allah will disgrace them with their disbelief, and says to them: ﴿Have you disbelieved after having belied, on the day of covenant﴾.

According to Al-Ḥasan (may Allah have mercy on him): Those are the hypocrites who believed by their tongues and disbelieved by their hearts and their deeds. Abū Yūnus ibn Abī Muslim said: I have asked 'Ikrimah about this verse, so he said: If I were to interpret it, it takes three days long, but I will sum up. This verse points to some of the people of the Book. They were believe in their prophets and believe in Muḥammad (P.B.U.H) before he was sent down, then when he was sent down, they disbelieved in him. That is what is meant by Allah's statement: ﴿Have you disbelieved after having believed﴾.

According to another view: They are some of the people of our Qiblah. Al-Ḥārith ibn Al-'Awar is of the view that: I have heard 'Alī (may Allah be pleased with him) on the pulpit saying: the man leave his family and does not come back until he does an action admits him Paradise. The man leaves his family and does not back until he does something admit him to Hell-fire. Then he read: ﴿on the day, some faces will be bright while others are gloomy﴾ the verse. Then those who disbelieved after belief would call out.

By the Lord of the Ka'ba, this is stated by the Ḥadīth of the Prophet (P.B.U.H): **"Morning will come upon a man as a believer, who will be a disbeliever in the evening, and evening will come upon a believer, who will be a disbeliever in the morning. One of them will sell his religion for goods of the world."** (1)

(1) **Chain of narrators:**

- It was recorded by Muslim, Book of Faith, Chapter on Encouragement to Initiate Actions (186), and Imām Al-Tirmidhī, Chapters on Tribulation, Chapter: What

These interpretations are proven by Allah's statement (Glory be to Him): ﴿On the Day of Judgment you will see those who lied about Allah with their faces gloomy﴾[39:60]

And the Prophet's statement (P.B.U.H): **"Some of my companions will come to me at my Lake Fount, and after I recognize them, they will then be taken away from me, whereupon I will say, 'My companions!' Then it will be said, 'You do not know what they innovated (new things) in the religion after you". They retreated to their back".** (1)

﴿So taste the punishment for your disbelief﴾ ﴿As for the bright-faced﴾ These verses refer to the people of obedience and fulfilling the covenant of Allah Almighty.

[Qu'ān 109-107 :3] ﴿They will be in Allah's mercy, where they will remain forever﴾. ﴿These are Allah's revelations we recite to you ˹O Prophet˺ in truth. And Allah desires no injustice to ˹His˺ creation﴾. Therefore, Allah inevitably will punish them.

[Qur'ān 110 :3] ﴿And to Allah ˹alone˺ belongs whatever is in the heavens and whatever is on the earth. And to Allah ˹all˺ matters will be returned ˹for judgment﴾.

Allah's statement the Almighty: ﴿you are the best community ever raised for humanity﴾ the verse. According to 'Ikrimah and Muqātil: It was revealed concerning ibn Mas'ūd, Ubay ibn Ka'b, Mu'ādh ibn Jabal, and Sālim the freed slave of Abū Ḥudhayfah.

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came, Trials will be like parts of the dark night (2195), and Aḥmad in ((Al-Musnad)) 2/304 (8030), and Al-Baghawī in ((Explanation of the Sunnah)) 15/15 (4223) and others from the ḥadīth of Abū Hurayrah, may Allah be pleased with him, with a chain of transmission.

(1) **Chain of narrators:**

- Al-Bukharī recorded it in the book "The Thinning" in the chapter on the basin (6585), and Muslim in the book "Purity" in the chapter on the desirability of lengthening the forehead and delaying ablution (247) from the ḥadīth of Abū Hurayrah, may Allah be pleased with him, with a chain of transmission traceable back to the Prophet.

The two Jewish, Mālik ibn as-Sayf and Wahb ibn Yehuda said to them: Our religion is better and greater than what you call us to it, and we are better than you, then Allah Almighty revealed this verse.

[861] ibn Fanjawayh informed me, ʿUbayd Allah ibn Muḥammad ibn Shanabah related to us, Yūsuf ibn ʿYaʾqūb ibn Ismāʾīl ibn Ḥammād ibn Zayd related to us, Muḥammad ibn Kathīr al-ʿAbdī related to us, Israel related to us, on the authority of Simāk, on the authority of Saʾīd ibn Jubayr that ibn ʿAbbās commented on this verse:﴿You are the best community ever raised for humanity﴾:

It is referred to those who migrated with the Messenger of Allah (P.B.U.H) to Medina. (1)

Juwaybir reported from Ad-Dhaka said: They are the companions of Muḥammad (P.B.U.H), specially the preachers whom Allah commanded us to obey them. This is proven by: [862] ibn Fanjawayh informed me, Aḥmad ibn Al-Ḥasan ibn Mājah related to us, Muḥammad ibn Mandah related to us, al-Ḥusayn ibn Ḥafṣ related to us, Israel related to us, on the authority of as-Suddī, on the authority of the one who related to him, that

ʿUmar ibn Al-Khaṭṭāb said commented on this verse:﴿You are the best community ever raised for humanity﴾, It will be to our formers and it won't be to our latters. (2)

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(1) **[861] The assessment of the reliability of the chain of transmitters:**
- In it ʿUbayd Allah ibn Muḥammad ibn Shanabah, he was not mentioned with a wound or modification.

Chain of narrators:
- It was recorded by Abd al-Razzaq in ((Interpretation of the Qur'an)) 1/130, and aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 4/43, and Ibn Abī Shaybah in ((Al-Muṣannaf)) 11/203 (32888), 13/243 (37615), and Aṭ-Ṭabarānī In ((Al-Mu'jam Al-Kabīr)) 12/6 (12303), and Al-Ḥākim in ((Al-Mustadrak)) 2/323, on the authority of Israel, and Al-Ḥākim graded it authentic, and Ibn Ḥajar said in ((Fatḥ Al-Bārī)) 8/225: A good chain of transmission.

(2) **[862] The assessment of the reliability of the chain of transmitters:**
- Weak; it's vague.

Chain of narrators:
- Aṭ-Ṭabarī recorded it in ((Jāmi' al-Bayān)) 4/43, and Ibn Abī Hātim in ((Tafsīr al-Qur'ān al-ʿAẓīm)) 3/732 from the path of Israel with it similarly, Ibn Ḥajar said in ((Fatḥ Al-Bārī)) 8/225: This is interrupted.

[863] Muḥammad ibn ʿAbdullah ibn Ḥamdūn related to us, ʿAbdullah ibn Muḥammad ibn al-Ḥasan ibn ash-Sharqī related to us, ʿAbdullah ibn Hāshim related to us, Wakī' ibn al-Jarrāḥ related to us, al-A 'mash related to us, on the authority of Hilāl ibn Yasāf, ʿImran ibn Husain reported the Messenger of Allah (P.B.U.H): **"The best of people are my generation, then those who follow them, then those who follow them, then those who follow them."(He (P.B.U.H) said that three times. "Then, after them a people will come who increase in fatness, loving fatness, giving testimony before they are asked for it."** (1)

[864] On the authority of Wakī ': Abū Isḥāq related to us, on the authority of al-A ʿmash, on the authority of Abū Naḍrah, Abū Sa'īd Al-Khudrī reported the Messenger of Allah (P.B.U.H) as saying: **"Happy are those who saw me and to those who saw those who saw me, and to those who saw those who saw those who saw me."**(2)

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(1) **[863] The assessment of the reliability of the chain of transmitters:**
- Authentic.
- **Chain of narrators:**
- Narrated by Ibn Abī Shaybah in ((Al-Muṣannaf)) 11/216 (32950), and At-Tirmidhī in the chapters on temptation, chapter on what came in the third century (2221), and Aṭ-Ṭabarānī in ((the Great Lexicon)) 18/235 (585), and Ibn Hibbān in ((Ṣaḥīḥ) as in ((Al-Iḥsān)) 16/212 (7229) from a chain of transmission on the authority of a trustee.
- At-Tirmidhī narrated it via Qutaybah, he said: Abū Awana narrated to us, on the authority of Qatādah, on the authority of Zurarah ibn Abī Awfā, on the authority of Imran ibn Ḥusayn, with a chain of transmission raised to the prophet (P.B.U.H) (2222). At-Tirmidhī said: This is a good and authentic ḥadīth, and Al-Albanī said in ((Ṣaḥīḥ Sunan At-Tirmidhī)) 2/244: It is true.
- Al-Bukhārī recorded the book The Virtues of the Companions, Chapter: The Virtues of the Companions of the Prophet (P.B.U.H). (3650), and Muslim, The Book of Virtues of the Companions, in the chapter on the merits of the Companions, then those who follow them, then those who follow them. (2535) From Shu'bah, on the authority of Abū Amrah, on the authority of Zahdam ibn Mudarib, on the authority of Imran ibn Husayn, with a chain of transmission traceable to him.
- And with the narration of Qatādah ibn Da'a mā Al-Sadūsī, who is trustworthy, proven, and Abī Jamrah ibn Naṣr ibn Imran aḍ-Ḍabī', who is trustworthy and a good Ḥāfiẓ
- See: ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar 2/300. The possibility of Tadlīs is eliminated in Al-A 'mash's narration.

(2) **[864] The assessment of the reliability of the chain of transmitters:**
- Very weak for Ibrāhīm Al-Makhzūmī, Matrūk (rejected).
Chain of narrators:
- It was recorded by Abd ibn Ḥāmid in ((Al-Mukhtab min Al-Musnad)) 2/108 (998),

[865] (Aḥmad ibn Ubay informed us, al-Haytham ibn Kulayb related to us, Ibrāhīm ibn ʻAbdullah related to us, Wakīʼ related to us, on the authority of al-ʻAmash, on the authority of Abū Sālih, that Abū Saʼīd reported the Messenger of Allah (P.B.U.H) as saying: **"Do not revile my Companions, do not revile my Companions. By Him in Whose Hand is my life, if one amongst you would have spent as much gold as Uḥud it would not amount to as much as one much on behalf of one of them or half of it."** (1)

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and Ibn Abī ʻĀṣim in ((As-Sunnah)) 2/631 (1487) via Wakīʻ.

- Al-Khaṭīb narrated it in ((Tārīkh Baghdad)) 3/49 from the way of Abī Ad-Dunyā. He said: I heard my master ʻAlī ibn Abī Ṭālib saying: I heard the Messenger of Allah, may Allah bless him and grant him peace, say, so he mentioned it.
- In it is Abū ad-Dunyā al-Ashajj Uthmān ibn Khaṭṭāb al-Balawī, the Maghribī Abū ʻAmr. Al-Dhahabī said about him in ((Mizān al-Iʼtidāl)) 3/33: He is a liar.
- It was narrated by Al-Dhahabī in ((Mizān al-Iʼtidāl)) 4/459 from the ḥadīth of Anas ibn Mālik, with a similar chain of transmission traceable to it, and in it Ghānim ibn Salem ibn Qanbar: a liar.
- It was narrated by Ibn Abī Shaybah in ((Al-Muṣannaf)) 11/218 (32957) via: Zayd ibn Al-Ḥubāb, he said: ʻAbdullah ibn Al-Alaʼ (or Al-Zubayr) Al-Dimashqī said: We were told by: ʻAbdullah ibn Āmir, on the authority of Wāthilah ibn Al-Asqaʼ, he said: He said: The Messenger of Allah, (P.B.U.H): ((You will continue to be fine as long as there are those among you who have seen me and befriend me, and by Allah you will still be fine as long as there are those among you who have seen those who have seen me and befriended those who have befriended me)) Muzzī 10/401, and ʻAbdullah ibn Al-ʼAlāʼ ibn Zabar Ash-Shāmī Al-Dimashqī: Ad-Daraquṭnī said: He is trustworthy. ((Tahdhīb Al-Kamāl)) 10/244, and ʻAbdullah ibn Āmir al-Muqrīʼ Al-Dimashqī: Trustworthy, as in ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar 1/425, and Wāthilah ibn Al-Asqaʼ, a great companion. See: ((Tahdhīb al-Kamal)) by Muzzī 19/351. ʻĀmir

(1) **[865] The assessment of the reliability of the chain of transmitters:**

- It is true and does not harm the curse of Al-Aʼmash, as he declared hearing in the narration of Al-Bukhārī and At-Tirmidhī.
- **Chain of narrators:**
- I did not find it in ((Musnad Al-Haytham ibn Kulayb Al-Shāshī)), and Al-Bukhārī brought out the book "The Virtues of the Companions of the Prophet, may Allah bless him and grant him peace, in the chapter on the virtue of Abū Bakr after the Prophet (P.B.U.H) (3673), and Muslim, The Book of the Virtues of the Companions, in the chapter on the prohibition of insulting the Companions, may Allah be pleased with them. (2541), and At-Tirmidhī in the chapters on the merits in the chapter on the virtue of the one who pledged allegiance under the tree (3861), and Ibn Abī Shaybah in ((Al-Muṣannaf)) 11/215 (32944) from the paths on the authority of Al-Aʼmash who said: I heard Dhakwān Abū Ṣāliḥ with it.

Others commented on this verse: It is concerned with the all believers among this nation, so His statement: ﴿You were﴾, implies: You are, like His statement: ﴿Who is an infant in the cradle?﴾ [19:29]

(The word was is added in a place and omitted in the other have the same meaning. It is similar to the verse: ﴿And remember when you were few﴾ [7:86] And He said in another position: ﴿And remember when you are few﴾[36 :8] According to Muḥammad ibn Jarīr at-Ṭabarī: It means perfection, and its interpretation: You were and produced as the best nation.

According to another view: You were the best nation in the Preserved Tablet (Al-Lawaḥ al-Maḥfūz).

﴿Raised for mankind﴾ people said: His statement, (for mankind﴾ from is a relative of ﴿the best nation﴾ means: You are the best people for mankind. Abū Hurayrah (may Allah be pleased with him) said: it means: You are the best people for mankind you will bring them while they are chained and you cause them to enter in Islam.

Qatādah is of the view that they are the nation of the Prophet Muḥammad (P.B.U.H), no prophet before him was commanded to fight.

They would fight and take captives form the Romans, the Turks, and the Persians. Thereupon they cause them to embrace Islam, and accordingly they are the best nation raised for mankind.

Muqātil ibn Ḥayyān said: there are none from among the followers of others faiths unless they would say: "No blame on us if we seized something from the followers of other faiths, and they would not encourage others to do good. However, the followers of this nation command themselves and the followers of other faiths. They would not oppress each other, rather they command with good and forbid evil. Therefore, the nation of Muḥammad (P.B.U.H) is the (The best nation raised for mankind). It states that Allah Almighty has never produced a nation better than the nation of Muḥammad (P.B.U.H), thus, they are the best nation raised and produced for mankind, and the all versions held this view.

[866] Abū ʿAbdullah al-Ḥusayn ibn Muḥammad al-Ḥafiẓ (Ibn Fanjawayh) informed me, Abū ʿAlī ibn Ḥabash Al-Muqrī'' related to us, ʿAlī ibn Zanjawayh related to us, Salamah ibn Shabīb related to us, ʿAbdul Razzāq related to us, Ma'mar related to us, on the authority of Bahẓ ibn Ḥakīm, on the authority of his father, that his grandfather that he heard the Messenger of Allah (P.B.U.H) with regard to Allah's statement: ﴿You were the best community ever raised for humanity﴾

"You were about to complete seventy nations, you are the best and the most honorable of it to Allah." (1)

[867] Abū ʿAbdullah Al-Ḥusayn ibn Muḥammad ibn Fanjawayh informed me, Abū al-Qāsim ʿUmar ibn Muḥammad ibn ʿAbdullah ibn Ḥamid at-Tirmidhī related to us, my grandmother Muḥammad ibn ʿUbayd Allah ibn Marzūq related to us, ʿAffān ibn Muslim related to us, ʿAbdul ʿAzīz ibn Muslim related to us, Abū Sinān informed us-i.e.: Ḍirār ibn Murrah-on the authority of Muḥārib ibn Dathār, on the authority of Buraydah, that his father reported the Messenger of Allah (P.B.U.H) as saying:

"The people of Paradise are one hundred and twenty ranks, eighty from this nation and forty from all other nations." (2)

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(1) **[866] The assessment of the reliability of the chain of transmitters:**
- Ḥasan.
- **Chain of narrators:**
- It was recorded by Abd al-Razzaq in ((Al-Muṣannaf)) 2/25 (873), and from his way by At-Tirmidhī in the chapters on interpretation of Surat Al-Imran (3001), and aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 4/45, and Al-Ḥākim in ((Al-Mustadrak)) 4 / 94, and Al-Baghawī in ((Ma'ālim at-Tanzīl)) 2/90 from the way of Ma'mar with it.
- At-Tirmidhī said: This is a good ḥadīth. Al-Ḥākim graded it Saḥīḥ, and Al-Dhahabī agreed with him.
- And Ibn Mājah recorded it in the Book of Asceticism, Chapter: Characteristics of the Ummah of Muḥammad, peace be upon him (4288), via Ismael Ibn ʿĀliyah and they said: On the authority of Bahz ibn Hakim in it.
- Ibn Ḥajar said in ((Fatḥ Al-Bārī)) 8/225: It is a good and authentic ḥadīth, and Al-Albanī said in ((Ṣaḥīḥ Sunan Ibn Mājah)) 2/426 (3460): It is good.

(2) **[867] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is good.

Chain of narrators:
- It was recorded by Aḥmad in ((al-Musnad)) 38/110 (23002) he said: ʿAbdul Ṣamad

[868] Abū ʿAbdullah informed me, al-Faḍl ibn al-Faḍl al-Kanadī related to us, Abū Isḥāq Ibrāhīm ibn Isḥāq ibn Ḥammād ibn Ismāʾīl ibn Ḥammād ibn Zayd informed us, Aḥmad ibn Muḥammad ibn al-Ḥajjāj Abū Bakr Al-Marwazī, Muḥammad ibn Noah related to us, Isḥāq ibn Yūsuf Al-Azraq related to us, from ʿUbayd Allah, on the authority of Nafiʾ, Ibn ʿUmar (may Allah be pleased with them), reported the Messenger of Allah (P.B.U.H) as saying: **"No nation except some of it enters Hell and others enter paradise, except my nation, all of them will enter paradise."**(1)

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narrated to us, they said - ʿAffān and ʿAbdul Ṣamad: Abdul Aziz ibn Muslim narrated to us Abū Sinān narrated to us a similar one, and in it is the follow-up of Imām Aḥmad, and he is the trustworthy Imām of Muḥammad ibn ʿUbayd Allah ibn Marzūk, and it was recorded by At-Tirmidhī in the chapters on the description of Par'Adīse, the chapter on what came in the line of the people of Par'Adīse (2546), and Ibn Abī Shaybah in ((Al-Muṣannaf)) 11/32 (32246), and Ibn Hibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 16 / 498 (7459), and Al-Ḥākim in ((Al-Mustadrak)) 1/155 via Muḥammad Ibn Faḍīl Ibn Ghazwān on the authority of Ḍirār Ibn Murrah, with a similar one.

- At-Tirmidhī said: This is a good ḥadīth, and Al-Ḥākim declared it authentic according to the conditions of Muslim, and Al-Dhahabī agreed with him. Al-Albanī said: True. ((Ṣaḥīḥ Jami At-Tirmidhī)) 2/314 (2065). And he has a witness from the ḥadīth of ʿAbdullah ibn Mas'ūd, may Allah be pleased with him, as it was recorded by Aḥmad in ((Al-Musnad)) 1/349, and Al-Bazzār in ((Al-Baḥr az-Zakhkhār)) as in ((Kashf Al-Astār)) 4/201 (3534), and Aṭ-Ṭabarānī in ((Al-Mu'jam Al-Kabīr)) 10/208 (10350), ((Al-Mu'jam Aṣ-Ṣaghīr)) 1/34, and Aṭ-Ṭaḥawī in ((Explanation of Mushkal Al-Athar)) 1/337 (365) from the way of ʿAffān ibn Muslim who narrated to us ʿAbdul Wāḥid ibn Ziyād, narrated to us Al-Ḥārith ibn Ḥaṣīrah narrated to us Al-Qāsim ibn ʿAbdul-Raḥmān, on the authority of his father, on the authority of Ibn Mas'ūd, he said: The Messenger of Allah (P.B.U.H), said to us .. He mentioned a long story until he said: ((The people of Par'Adīse on the Day of Resurrection are twenty and one hundred rows, of whom you are eighty rows)).
- Al-Haythamī said in ((Majma' az-Zawā'id)) 10/403: Its men are the men of Al-Ṣaḥīḥ other than Al-Ḥārith ibn Ḥaṣīrah, and he has been trusted. Al-Ḥārith ibn Ḥaṣīraht al-Azdī was trusted by An-Nasā'ī and Yaḥyá ibn Ma'īn.

(1) **[868] The assessment of the reliability of the chain of transmitters:**

- His chain of transmission is authentic.
- **Chain of narrators:**
- It was recorded by Aṭ-Ṭabarānī in ((Al-Mu'jam Aṣ-Ṣaghīr)) 1/232, and on the authority of Al-Khaṭīb Al-Baghdadī in ((The History of Baghdad)) 3/322 (1425),

[869] Abū ʻAbdullah informed me, al-Faḍl ibn Al-Faḍl related to us, Abū Khalīfah Al-Faḍl ibn al-Ḥubāb related to us, ʻAbdul Raḥmān i.e. Ibn Al-Mubārak related to us-Ḥammād ibn Yaḥyā related to us, Thābit al-Bunānī related to us, Anas, reported the Messenger of Allah (P.B.U.H) saying: **"The likeness of my Ummah is like the rain; it is not known if its beginning is better or its end."**(1)

Al-Dhahabī in "Siyar A'lam an-Nubalā'" 13/176, and Ibn Al-Jawzī in "Al-Ilal Al-Mutanāhiyah")) 1/301-302, from the way of Aḥmad ibn Muḥammad ibn Al-Ḥajjāj Abū Bakr Al-Marwazī, there is a similar one.

- Al-Haythamī said in ((Majma' az-Zawā'id)) 10/69: It includes Aḥmad ibn Muḥammad ibn Al-Ḥajjāj ibn Rishdīn, and he is weak.
- And with him, Ibn Al-Jawzī as well as on the authority of Ibn Uday, and they were two, so Aḥmad ibn Muḥammad ibn al-Ḥajjāj al-Marwazī Baghdadi is trustworthy, and he is not Ibn Rishdīn al-Misrī Abū Ja'far, who was denied by some of them and weakened by others.
- See: ((Al-Kāmil)) by Ibn Adī 1/201, ((Mizān al-I'tidāl)) by Al-Dhahabī 1/133, and Sheikh Al-Albanī said in ((Ṣaḥīḥ Al-Jami Aṣ-Ṣaghīr)) 2/993 (5693): It is true.
- Al-Manāwī said in Fayḍ al-Qadīr 5/601: Al-Maghīr said: This is perplexing [Mu'ḍal] hadith, because its understanding is that no one from his nation should be punished, even those who commit major sins, and it has been reported that they are tortured unless it is interpreted that he meant for his nation here: whoever follows his example as it should be. Their specialty among nations is Allah's care and mercy, and that the affliction in this world is expiation for them. I finish.
- And see: ((Al-Mu'jam al-Awsaṭ)) by Aṭ-Ṭabarānī 2/232 (1837), ((Majma` al-Baḥaryan)) by al-Haythamī 7/46 (4008).

(1) **[869] The assessment of the reliability of the chain of transmitters:**

- Ḥasan and it is authentic by virtue of another hadith for others with evidence and follow-ups.

Chain of narrators:

- It was included by Ahmed in ((Al-Musnad)) 3/130, 143 (12327, 12461) and Al-Ṭayalisī in ((Al-Musnad)) 1/270, and at-Tirmidhī in the Book of Literature (2869) on the authority of Ḥammād ibn Yaḥyá, the most permissible of which is the same.
- And see ((Musnad Al-Shihāb)) by Al-Quḍā'ī (2/277), ((Al-Musnad Al-Jami`)) 2/466 (1541), At-Tirmidhī said: A ḥasan Gharīb hadith from this route.
- And the hadith of Anas is another way. See: ((Al-Kāmil)) by Ibn ʻUday 1/120 (237), ((Al-Majrūḥīn)) by Ibn Hibbān 3/90, ((Al-Irshād)) by Al-Khalīlī 2/653 (186), ((Mizān Al-I'tidāl)) 4/300, ((Proverbs)) by Abī Ash-Sheikh (330, 331).
- And he has a witness from the hadith of Ibn ʻUmar, may Allah be pleased with them both, as Abū Nuʻaym included it in ((Ḥilyat Al-Awliyā'')) 2/231 from the path of

[870] Abū ʻAbdullah informed me, Muḥammad ibn al-Qāsim al-Khaṭīb related to us, al-Layth ibn Luqmān ibn Idrīs as-Samarqandī related to us, Muḥammad ibn Ḥāmid ibn Ḥumayd related to us, ʻAbdul Ghanī ibn Rāfiʾah related to us, on the authority of Yaghnam ibn Sālim that Anas said: a priest came to the Messenger of Allah and told him that he saw in his dream as if all nations hasten to the Sirat until he saw the nation of the Prophet Muḥammad (P.B.U.H) with bright faces, hands and feet from the traces of ablution (Wuḍū'). Then I said: Who are those? Prophets? "No," they said. "Messengers, I said?" "No, they said." Then I asked: "Who are those?" They said: "The Nation of Muḥammad (P.B.U.H) with bright faces, hands and feet from the traces of Wuḍū'. In the next morning, the priest embraced Islam." (1)

[871] Abū Muḥammad Al-Makhladī informed us, Abū Nuʻaym ʻAbūl Mālik ibn Muḥammad ibn ʻAdī related to us, ʻAhmad ibn Īsā at-Tanissī related to us, ʻAmr ibn Abū Usamah related to us, Ṣadaqah ibn ʻAbdullah, on the authority of Zuhayr ibn Muḥammad ibn ʻAbdullah ibn Muḥammad ibn ʻUqayl, on the authority of Az-Zuhrī, on the authority of Saʾīd ibn al-Musayyib, that ʻUmar ibn Al-Khaṭṭāb (may Allah be pleased with him) said: **"No one from the Prophets will enter paradise until I enter it and no nation will enter paradise until my nation will enter it."**(2)

Abī ʻĀṣim, and ash-Shamī in ((Tārīkh Jurjān)) (386), and Al-Quḍāʾī in ((Musnad Al-Shihāb)) 2 / 276 From the way of Īsā bin Maymūn, he said: I am Bakr bin Abdullah Al-Muzanī, on the authority of Abdullah bin Omar, with a similar chain of transmission.

- And see: ((Musnad of Imam Ahmad)) 31/174 (18881), ((Lisān Al-Mizān)) by Ibn Hajar 6/195, Al-Albani said: This is an authentic chain of transmission, over. And it has chains other than what I mentioned, and in general, Ibn Hajar said in ((Fatḥ Al-Bārī)) 7/4-5: It is a good hadith that has chains that elevate it to health.
- Al-Albani said: It is definitely true. ((Silsilat al-Ahadith al-Sahihah)) 5/356-357.

(1) **[870] The assessment of the reliability of the chain of transmitters:**

- Fabricated for the sake of Ibn Qanbar, Ibn Hibbān said: He used to fabricate on Anas ibn Mālik, and Ibn Yūnus said: He narrated on the authority of Anas, but he lied.
- See: ((al-Majrūhīīn)) by Ibn Hibbān 3/145.
- Chain of narrators: I could not find it.

(2) **[871] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is very weak; Aḥmad ibn Īsā: a liar.

[872] Abū Muḥammad Al-Makhladī related to us, Abū Ḥamid Aḥmad ibn Ḥamdūn ibn ʻImārah al-A'mashī related to us, ʻUthmān ibn Sa'īd related to us, Yaḥyā ibn Ṣāliḥ al-Waḥaẓī related to us, Yazīd ibn Sa'īd ibn Dhī ʻAṣwān related to us, on the authority of ʻAbdul Malik ibn ʻUmayr, on the authority of Abū Burdah, that Abū Mūsā (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying: **"My nation will be forgiven, if it is on the day of Resurrection, Allah Almighty will give everyone of this nation a man from the disbelievers and say: This is your ransom from Hell-fire."** (1)

[873] Abū ʻAmr al-Furātī informed me, Abū Muḥammad ibn ʻAlī al-Rāzī related to us, Ibrāhīm ibn Isḥāq al-Anmāṭī related to us, Abū Ḥammām al-Walīd ibn Shujā' related to us, ʻUmar ibn ʻAbdul Waḥid as-Sulamī related to us, from Abū Thawbān, on the authority of some of scholars, that Anas ibn Mālik (may Allah be pleased with him) said: One day when I was leaving home with the holy Prophet we heard a voice from the rift of a mountain.

Chain of narrators:

- It was narrated by Ibn Abī Hātim in ((Al-Ilal)) 2/227, and Ibn ʻUday in ((Al-Kāmil)) 4/1448, and Aṭ-Ṭabarānī in ((Al-Awsat)) 1/289 (942) from the way of Ṣadaqah ad-Dimashqī, on the authority of Zuhayr ibn Muḥammad in it, like him.
- Abū Zara'a said in ((Al-Ilal)) 2/227: This is a rejected Ḥadīth; I do not know how it is. Ibn Ṭāhir al-Maqdisī said in ((Dhākhirah al-Ḥāfiẓ)) 1/547 (860): ʻAbdullah is weak. And Al-Albanī said in ((Silsilat al-Aḥādīth aḍ-Ḍa'īfah)) 5/354 (2329): It is rejected.
- And see: ((Ḍa'īf Al-Jami Al-Ṣaghīr)) (P. 206) (1428), and Al-Haythamī graded it as good in ((Majma' Al-Zawā'id)) 10/69, and the above refutes it.
- And he has a witness from the hadith of Ibn ʻAbbās, with a chain of transmission attributed to him by Aṭ-Ṭabarānī in ((Al-Mu'jam Al-Awsat)), and Al-Haythamī added it in ((Majma` Al-Bahrain)) 7/47 - 48 (4011) (4012) with Khārijah ibn Muṣ'ab, as it is Matrūk (rejected).
- And see: ((Tafsīr al-Qur'ān al-ʻAẓīm)) by Ibn Kathīr 3/158.

(1) **[872] The assessment of the reliability of the chain of transmitters:**

- In it, Yazīd ibn Sa'īd, Ibn Hibbān said: He may have made a mistake, and Abd al-Mālik ibn ʻUmayr changed his memorization, and he may have cheated.
- Chain of narrators: Aṭ-Ṭabarānī recorded it in ((Al-Mu'jam Al-Awsat)) 1/27.
- Its meaning came in ((Musnad Imām Aḥmad)) 4/408, (19600), and in (Sunan Abī Dāwūd), the book of temptation, the chapter on what is hoped for in killing (4278), and (Al-Mustadrak) by Al-Ḥākim 4/444, and it is clear that it is weak. All of which.

The holy Prophet said: "**Go and see where this voice comes from?**" Going there, I found a man praying and saying: O Allah! Put me among the nation of Muḥammad who receive mercy and forgiveness and whose prayers are answered and their repentance is accepted. Hearing this, I went back to the holy Prophet and told him what I had seen. The holy Prophet said: **"Go and tell him the Messenger of Allah greets you but say who you are."** I went to him and conveyed to him what the holy Prophet had said. He said: send my regards to the messenger of God and tell him: I am Khiḍr, your brother. Pray to God so that God will put me among your nation who are recipients of mercy and forgiveness and whose prayers and repentance are accepted. (1)

It was said to Īsā ibn Maryam (Peace be upon them): O Spirit of Allah: Is there a nation after this nation? He said: Yes, It was said: What nation? He said: The nation of Aḥmad. It was said: O spirit of Allah, what is the nation of Aḥmad? He said: scholars, lenient, pious, sublime and devoted. They looks like prophets in chastity. They would be pleased with little provision from Allah, and Allah would accept form them the little deed, cause them to enter Paradise with the testimony of faith. We are told that It was said to Ka'b al-Aḥbār: Why would not you convert to Islam at the time of the Messenger of Allah (P.B.U.H) and Abū Bakr as-Ṣiddīq (may Allah be pleased with him), and you converted to Islam at the time of ʿUmar (may Allah be pleased with him)? He said: My father left me a sealed document and said: do not open it up. Later on, I have seen in a dream at the time of ʿUmar (may Allah be

(1) **[873] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, unknown and its text is rejected.
- See: ((Al-Kawākib Al-Nayirāt)) by Ibn Al-Kayyāl (p. 476) (20).

Chain of narrators:
- I did not find it with this chain of transmission, but Ibn Al-Jawzī recorded it in ((al-Mawḍuʾāt)) 1/310 from the way of Wāḍih ibn ʿAbbād al-Kufī, he said: ʿĀṣim ibn Suleiman al-Aḥwal said: Anas ibn Mālik told me: I went out one night carrying with the Prophet, may Allah bless him and grant him peace.. So mention it.
- Ibn Al-Jawzī said: An extremely weak ḥadīth with al-Waḍāḥ and others, and it is a denial of the chain of transmission, the text is poor... No one mentioned this among the people except Satan.

pleased with him) as if someone says to me: Your father betrayed you in this document. Then I read it and found in it the description of the nation of Muḥammad (P.B.U.H): It is peaceful, patient, adept and clement. We asked him about the its interpretation, so he said: Their motto is to greet each other, and their scholars are like the prophets of Banū Israel, and Allah destined them for paradise, and their sins will be forgiven when they shake hands, and they emerge from their sins as on the day their mother bore them".

Yaḥyā ibn Mu'ādh said: This verse implies praise for the nation of Muḥammad (P.B.U.H), and He never praises a nation then he tortures them. After that he mentioned their traits and said: You encourage good, forbid evil, and believe in Allah. Had the People of the Book believed, it would have been better for them. Some of them are faithful, but most are rebellious" it means: the disbelievers.

[Qur'ān 111 :3] Allah (May He be glorified) said: ﴿They can never inflict harm on you, except a little annoyance﴾ Muqātil said: the leaders of the Jews, Ka'b, Baṣrī , an-Na'mān, Abū Rāfi' and Abū Yasser, Kinānah, and ibn Ṣuryah, went to those who believed among them, such as, 'Abdullah ibn Salam and his companions and they harmed them because they embraced Islam. Whereupon, Allah the (Almighty) revealed: ﴿They can never inflict harm on you﴾, meaning, those Jews will not harm you, O Muslims except harm by their tongues, namely, to warn and discredit you. Another view held that they would call you to disobedience. Others said: you will get hurt by the words of disbelief you hear from them. ﴿But if they meet you in battle, they will flee﴾. Meaning, they will be defeated, it is apocopate as adoposis of the impetrative.﴿And they will have no helpers﴾.It is similar to Allah's statement: ﴿Nor will they be permitted to offer excuses﴾ [36 :77].

It is estimation: Then they will never be victorious, and He said in another place: ﴿They will not be ˹allowed to be˺ finished by death﴾ [35:36].

If it was not the beginning of the verse, then it will be in accusative, as the poet says:

Have you asked the old dwelling and it will utter

Or does the desert of Samlaq tell you today.

Meaning: It will utter.

According to Al-Akhfash: Allah's statement: ﴿They cannot inflict harm on you except litter harm﴾, it is an exception from the beginning of the word, as the Arabs used to say: He never complained except good. Allah Almighty says: ﴿There they will not taste any coolness or drink, except boiling water and ˹oozing˺ pus﴾ [25 ,24 :78], because they are not hurt by this harm, however, it is harm.

Then Allah Almighty says: ﴿They will be stricken with disgrace wherever they go﴾ meaning, wherever they go. ﴿Unless they are protected by a covenant with Allah﴾ meaning: Wherever they were met, they will be defeated, killed and they will never feel safe.

﴿Unless they are protected﴾ meaning, a covenant ﴿from Allah﴾ means: if they embrace Islam, ﴿or a treaty from people﴾ Muḥammad (P.B.U.H) and the believers when they pay tribute for them they keep them safe.

There is an abbreviation in the word, i.e. except when they seek protection as the poet composed:

The saw me with her robes and she kept away

And in the robe what cause her to be scared

Meaning: came with her robe, according to another poet:

I have received with the calamites of lifetime

Until I look like a hunter who came to hunt

Near in pace whoever sees me

Think I'm chained but I am not

Meaning: I'm chained with ties.

﴿They have invited the displeasure of Allah and have been branded with misery for rejecting Allah's revelations and murdering ˹His˺ prophets unjustly. This is ˹a fair reward˺ for their disobedience and violations﴾.

[**Qur'ān 113 :3**]﴿Yet they are not all alike…..﴾ According to ibn 'Abbās and Muqātil: When 'Abdullah ibn Salam, Tha'labah ibn Sa'yah, Usayd ibn 'Ubayd, and others who embraced Islam from among the Jews, converted to Islam, the Jewish bishops said: those who believed in Muḥammad are the worst among us.

Had they been good, they would not have abandoned the religion of their forefathers. Thus, they said to them: You have lost everything when you replaced your religion with another one. Therefore, Allah (Glory be to Him) revealed: ﴿Yet they are not all alike﴾.

Besides, ﴿All alike﴾ requires two things onwards, the scholars differed about the interpretation of this verse, and some of them stated that there is an abbreviation and omission in the words, its implication: They are not all a like ﴿there are some among the People of the Book who are upright﴾, and there is another one which is not upright. Thus, the other one was omitted because the first one denoted it, similar to the saying of Abū Dhū'ayb:

The heart disobeyed it but I obey her command

I do not know those who pursue it are good.

He meant: whether it is good or bad, but it was omitted as it was mentioned earlier. And they said: This is a plural verb came in advance as their saying: the fleas ate me (Akalunī al-Barāghīth), and your friend go.

Others said concerning this verse: It is perfect to stop at His statement: ﴿they are not all alike﴾, and it is a place of stopping, because the two parties of the people of the Book were mentioned earlier in His statement:

﴿Some of them are believer and most of them are rebellious﴾.

Then He said: ﴿Yet they are not all alike﴾, meaning: the believers and the rebellious. After that, He described the rebellious, saying: ﴿They can never inflict harm on you, except a little annoyance﴾

He then described the believers as ﴿upright community﴾ then it is related to the first of His statement, and this is the view held by Muḥammad ibn Jarīr At-Ṭabarī and Az-Zajjāj.

According to another view: ﴿From among the People of the Book﴾ resumes another speech, because both of the two parties had been mentioned earlier.

Then He said: These two parties are not the same, and then He resumed another speech, and said: ﴿There are some among the People of the Book who are upright﴾.

Ibn Mas'ūd commented: The Jews and the nation of the Prophet Muḥammad (P.B.U.H), those standing in obedience to Allah, and steadfast to the truth and upright, are not the same. According to Ibn 'Abbās: ﴿Upright nation﴾ means: rightly guided, carrying out the command of Allah, without any delay, and they would not abandon it as others did.

Mujāhid is of the view that: It means Just. And As-Suddī said: Obedient, observing the Book of Allah, Its obligations, and its limits. It was said: standing in prayers. Al-Akhfash: an Upright nation refers to follow the straight path, and the Ummah means the path, derived from the word: Ammamtu means: headed for it.

An-Nānbighah composed in this regard:

Would the one who follows a path and he is an obedient be sinful.

Meaning: Whoever follows the straight path.

[Qur'ān 113 :3] Allah (may He be glorified and exalted) said next: ﴿They recite the verses of Allah﴾, namely: they recite the Book of Allah. Mujāhid said: to be followed, as the poet said: I made my bucket follow me and I would not like to follow the mate. Meaning: to follow me. ﴿Throughout the night﴾, it means: Its hours. The singular form of it is an hour, like way and ways, and bottle and bottles, the poet said:

Sweet and bitter as the cup at every vessel you drink from it

Meaning: at any time through night, He will carry out without delay Another poet composed in another tongue:

How good is Ja'far, how good he is

He is well prepared at anytime

As-Suddī commented: ﴿through night﴾ refers to midnight.

[Aḥmad ibn Ubay informed us, Aḥmad ibn Muḥammad ibn ʻImran related to us, Al-Ḥasan ibn Sufyān informed us, from Ḥayyān ibn ʻAbdullah, from Al-Awzāʾī, said: Ḥasan ibn ʻAṭṭiyah related to us, said: We have been reported that the Messenger of Allah (P.B.U.H) said: **"Two rak'as the servant prays them at midnight is better for him than the world and what it contains, and "Were it not that I would be overburdening my community I would have ordered them to pray it".** (1)

As for Allah's the Almighty statement ﴿Prostrating in prayer﴾, meaning, to offer prayer. In Surat Al-Furqān:

﴿When it is said to them, ﴿Prostrate to the Most Compassionate﴾[25:60], meaning: perform prayer.

And He the Almighty said in Surat An-Najm: ﴿Instead, prostrate to Allah and worship ˹Him alone˺!﴾ [53:62] The scholars differed over why this verse has been revealed, and what it means: some people said: "It was concerned with midnight prayer."

[875] Abū ʻAbdullah ibn Fanjawayh informed us, ʻAbdullah ibn Yūsuf ibn Aḥmad ibn Mālik related to us, ʻUmar ibn Sahl related to us, Zayd ibn Ismāʾīl Aṣ-Ṣāʾigh related to us, Y'lā ibn ʻUbayd related to us, Mujammaʾ, that is, ibn Yaḥyā al-Anṣārī related to us-on the authority of a man from Banū Shaybah who was studying the Books, said: We would find some words of the words of Allah (Glory be to Him): Does a shepherd think that when night comes upon him, he will be left alone, as the one who standing and prostrating at night in prayer. (2)

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(1) **[874] The assessment of the reliability of the chain of transmitters:**
- His chain of transmission is interrupted.
- **Chain of narrators:**
- Ibn Naṣr al-Marwazī recorded it in ((Qiyam al-Layl)) (P. 95), and Adam ibn Iyas in ((Al-Thawāb)) - as in ((Fayḍ Al-Qadīr)) by Al-Manāwī 4/51 on the authority of Ḥasan ibn ʻAṭṭiyah.
- Al-Albanī said in ((Ḍaʾīf al-Jāmīʾ aṣ-Ṣaghīr)) (p. 460) (3137): Weak. It was reported from the ḥadīth of Ibn "Umar, and it is not authentic, as in ((Al-Mughnī on Carrying Travels)) by Al-Iraqi 1/336 (1274).

(2) **[875] The assessment of the reliability of the chain of transmitters:**

Ibn Mas'ūd (may Allah be pleased with him) said: It concerns the prayer of 'Ishā'; they would pray it, while the People of the Book would not pray it.

[876] Al-Ḥusayn ibn Muḥammad ad-Daynawayrī informed me, Abū Bakr ibn Mālik Al-Qaṭī'ī related to us, 'Abdullah ibn Aḥmad ibn Ḥanbal related to us, Ubay related to us, Abū An-Naḍr related to us, and Ḥasan ibn Mūsā: Shaybān related to us, from 'Aṣim ibn Zirr from 'Abdullah ibn Mas'ūd (may Allah be pleased with him) said: The Messenger of Allah (P.B.U.H) delayed the prayer of 'Ishā', then he came out to the Mosque, then he found the people waiting the prayer, then he said: **"No people of religion remember Allah at this hour except you."**

Then the verse ﴿yet they are not all alike: there are some among the People of the Book who are upright﴾, until the He said: ﴿And Allah has ˹perfect˺ knowledge of those mindful ˹of Him﴾, has been revealed. (1)

Ath-Thawrī narrated, from Manṣūr, said, I have been told that it was revealed in some people who used to offer prayer between Maghrib and 'Ishā'. According to 'Aṭā': ﴿Yet they are not all alike: there are some among the People of the Book who are upright﴾

It refers to forty men amongst the people from Najrān Arabs, and thirty two people from Abyssinia, and eight from the Romans. They would follow the religion of Īsā , then they believed in Muḥammad (P.B.U.H) Besides, there were some of the Helpers before the advent of the Prophet (P.B.U.H), among them: As'ad ibn Zurarah, Al-Bara' ibn Ma'rūr, Muḥammad ibn Maslamah, and Abū Qays Ṣirmah ibn Anas. They were monotheists, and they would do the ritual path after having sexual

- There is someone I didn't know.
- Chain of narrators: Al-Qurṭubī mentioned it in ((Al-Jami li Aḥkām Al-Qur'ān)) 4/176, and he did not attribute it to anyone.

(1) **[876] The assessment of the reliability of the chain of transmitters:** good.
Chain of narrators:
- It was recorded by Aḥmad in ((Al-Musnad)) 1/396 (3760), and An-Nasā'ī in ((Al-Tafsīr)) 1/320 (92), and Ibn Hibbān in ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 4/397 (1530) And Al-Wāḥidī in ((Asbāb an-Nuzūl)) (P. 123): From Shaybān's chain of transmission.
- As-Suyūṭī said in ((Ad-Durr Al-Manthūr)) 2/116: Its chain of transmission is good.

intercourse. Besides, they would carry out the rituals of Ḥanīffiyah. Later on, then the prophet (P.B.U.H) was commissioned to, they believed in him and supported him.

[Qur'ān 114 :3] ﴿They believe in Allah and the Last Day, encourage good and forbid evil, and race with one another in doing good. They are ˹truly˺ among the righteous﴾.

[Qur'ān 115 :3] Allah Almighty said: ﴿They will never be denied the reward for any good they have done﴾. Al-A'mash, Yaḥyā ibn Wathāb, Ḥamzah, Al-Kisā'ī, Ḥafṣ and Khalaf recited with Yā' in the two words, as a reporting from the upright nation. It is the narration of ibn 'Abbās, and the view of Abū 'Ubayd.

The others recited it with Tā', by way of addressing them, as Allah Almighty says: ﴿You are the best community ever raised for humanity﴾. It is the view held by Abū Ḥātim, and Abū 'Amr would report the two recitations: with Yā' and Tā', and the meaning of the verse: Whatever good you are doing, you will never denied of its reward, and you will never deprived of its recompense, but you will be rewarded and praised for it.

﴿And Allah has ˹perfect˺ knowledge of those mindful ˹of Him﴾: It refers to believers.

[Qur'ān 116 :3] ﴿Indeed, neither the wealth nor children of the disbelievers will be of any benefit to them against Allah﴾.

It means from the punishment of Allah, and He mentioned the children in particular, as they would attribute them to Him.

﴿It is they who will be the residents of the Fire. They will be there forever﴾ He made them its residents, because they will stay in it and they never leave it, as the companion of someone who stays with him all the time and his consort who will never leave him. This shown by Allah's the Almighty statement: ﴿they will be there forever﴾.

[Qur'ān 117 :3] Allah Almighty said: ﴿The good they do in this worldly life﴾.

Yamān is of the view that this verse refers to what Abū Sufyān and his companions spent of money in Badr and Uḥud in their hostility to the Prophet (P.B.U.H).

Muqātil said it means what the Jewish mean people spent on their scholars and their heads, like Ka'b and his companions.

According to Mujāhid: the verse refers to all what the disbelievers spent in this worldly life and their charities, Allah Almighty set an example for them, saying: ﴿like the harvest of an evil people struck by a bitter wind﴾.

Ibn ʿAbbās (may Allah be pleased with him) said: it means the acute poisons that cause death, and from which the devils were created.

Ibn Kaysān commented on the word aṣ-Ṣirr: It is wind containing fire and sound. However, the majority of commentators said: It is a bitter wind ﴿struck the harvest of a people﴾ means: the produce of some people. ﴿A people who have wronged themselves [i.e., sinned]﴾ with disbelief and disobedience, and they would not perform the commands of Allah.

﴿And it destroyed it﴾. The meaning of the verse mentions a calamity that strikes produce that is ready to harvest, destroying it by burning and depriving its owner of it when he urgently needs it. Such is the case with the disbelievers, for Allah destroys the rewards for their good deeds in this life, just as He destroyed the produce of the sinner because of his sins.

Then Allah Almighty said: ﴿And Allah wronged them not﴾ by doing this, however,

﴿They wronged themselves﴾ by disbelief and disobedience and preventing the right of Allah.

[Qur'ān 118 :3] ﴿O believers! Do not associate closely with others who would not miss a chance to harm you﴾.

[877] Al-Ḥusayn ibn Muḥammad ibn ʿAbdullah informed me, Mūsā ibn Muḥammad ibn ʿAlī ibn ʿAbdullah related to us, ʿAbdullah ibn Sulaymān ibn Al-Ash'ath related to us, Al-Mundhir ibn al-Walīd ibn ʿAbdul Raḥmān ibn Al-Jārūdī related to us, Ubay related to us, on the authority of Ḥamid ibn Mahrān al-Māliki, (on the authority of Abū Ghālib), that Abū Umamah (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying with

regard to Allah's statement,(Glory be to Him): ﴿O believers ! Do not associate closely with others who would not miss a chance to harm you. Their only desire is to see you suffer﴾, It refers to the dissidents (The Khawarij). (1)

It was reported from Ibn ʻAbbās (may Allah be pleased with them): (They were men from the Muslims in contact with some of the Jews) for what they would take friends, allies, neighbors, and relatives from among the Jews. Whereupon, Allah Almighty revealed this verse to prevent them from doing this, lest they were put them in trial.

Mujāhid said: It was revealed in some people among the believers who would take some friends from the hypocrites and associate closely with them. Then Allah Almighty forbade them to do so and said: ﴿O you, who have believed, do not take as intimates those other than yourselves [i.e., believers﴾ meaning, intimate friends from other than your religion.

The word Biṭānah is an infinitive used in place of noun, it implies the one, two, and plural, masculine and feminine.

The poet composed:

Those are my intimate, how good they are and my Biṭānah

How bad they are from my relatives.

The intimate of someone was called Biṭānah as it looks like the lining of a garment. He is a certain person have access to his most secret affairs, the he cannot disclose for his remote ones and many of his relatives).

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(1) **[877] The assessment of the reliability of the chain of transmitters:**
- In it I did not find it.
- **Chain of narrators:**
- It was narrated by Ibn Abī Hātim in ((Tafsīr Al-Qur'an Al-Aẓim)) 3/742, and Aṭ-Ṭabarānī in ((Al-Mu'jam Al-Kabīr)) 8/271 (8074) on the authority of Ḥāmid ibn Mahrān in it similarly.
- Al-Haythamī said in ((Majma' az-Zawā'id)) 6/233: Its men are trustworthy. Ibn Kathīr said in ((Tafsīr al-Qur'ān al-ʻAẓīm)) 3/12: This ḥadīth is the least of its divisions to be suspended from the words of the Companion. Which is the right one? As-Suyūṭī said in ((Ad-Durr Al-Manthūr)) 2/118: Its chain of transmission is good.

Then Allah Almighty mentioned the reason for His forbidding from getting close to them and informed them with what they bear of grudge and betrayer for the believers. Then He (Glory be to Him) said: ﴿For they will not spare you [any] ruin﴾, meaning, they would not miss any chance, and spare no efforts in what wish to have hardships and ruin. It is said: I did not spare him good or evil, means, I spared no efforts in doing this.

This is stated by Ibn Mas'ūd statement in 'Uthmān (may Allah be pleased with them): And he would not spare any efforts in doing good.

Imru' al-Qays said: As long as someone remains alive He would not realize the life time calamities nor would he spare efforts Meaning, sparing no efforts.

Al-Khabāl: means, evil and ruin, Allah Almighty says: ﴿Had they gone forth with you ˹believers˺, they would have been nothing but trouble for you﴾ [47 :9]

Al-Farrā' composed:

Ibn Sa'd looked at your friends a sight

He would have nothing but to trouble you

﴿Khabālan﴾ occurred in accusative as the second object, because ('Alā) does not have two objects, and it may be in used accusative as infinitive, meaning: They would have nothing but trouble with you.

Besides, it may be read with omission of the genitive tool, meaning with trouble, as when you say: I beat him much.

﴿Their only desire is to see you suffer﴾, meaning, they wish to harm you, ruin you, and trouble you.

﴿Their prejudice has become evident from what they say﴾

The majority of reciters read it with Ta' because the word "al-Baghḍā'" is feminine, while 'Abdullah and Zayd recited it: (The prejudice has become evident) with Alif Madd, because the meaning of Prejudice is hatred. The meaning of the verse is that the sign of enmity appears on their faces and in what they sometimes utter, as well as, the enmity they have against Islam and its people in their hearts.

Another view stated that they would divulge the secrets of the believers to the disbelievers. It is reported that it the verse is similar to His statement (Glory be to Him): ﴿But you will surely recognize them by their tone of speech﴾.[47:30]

﴿And what their hearts hide﴾ from enmity and hatred ﴿is far worse﴾, meaning: what their hearts conceal is far worse.

﴿We have made Our revelations clear to you, if only you understood﴾

[878] Al-Ḥusayn ibn Muḥammad ibn Fanjawayh informed me, Muḥammad ibn ʿAbdullah ibn Barzah related to us, Ismāʾīl ibn Isḥāq al-Qādī related to us, Musadad related to us, Haytham related to us, on the authority of Al-ʿAwwām ibn Ḥawshab that al-Azhar ibn Rāshid: Anas ibn Mālik (may Allah be pleased with him) used to narrate to his companions, and when he related to them a Ḥadīth the they could not understand its meaning, they would go to al-Ḥasan to explain it to them.

One day he was reported as saying: The Messenger of Allah (P.B.U.H):

"Do not be so close to the Mushrikin that you can benefit from the light of their fires, and do not engrave Arabic (words) on your rings."

Then they came to Al-Ḥasan and told him about it, and he said: As for his saying: **"Do not engrave Arabic on your rings",** he means: Do not engrave the word Muḥammad in your rings. As for his saying:

"**Do not benefit from the light of the polytheists"**

He meant: Do not consult the polytheists from anything of your affairs. This is proven by Allah's statement (Glory be to Him):

﴿O believers! Do not associate closely with others who would not miss a chance to harm you. Their only desire is to see you suffer﴾ [(1)]

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(1) **[878] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including unknown narrators.
- Chain of narrators:
- It was recorded by Aḥmad in ((Al-Musnad)) 3/99 (11954), and Aṭ-Ṭabarī in ((Jāmiʾ al-Bayān)) 4/62. And Abū Yaʾlā, as in ((Tafsīr al-Qurʾān al-ʿAẓīm)) by Ibn Kathīr 3/167 - and I did not find it in ((Al-Musnad)) - from Hushaym route, in which it is

According to ‘Iyād al-Asha’rī narration: Abū Mūsā al-Asha’rī (may Allah be pleased with him) said: “I said to ‘Umar (may Allah be pleased with him). ‘I have a Christian scribe.’ He said, ‘What is wrong with you, may Allah strike you dead! Have you not heard the words of Allah, ﴿O believers! Do not associate closely with others who would not miss a chance to harm you. Their only desire is to see you suffer﴾.﴾

And His statement: ﴿O believers! Take neither Jews nor Christians as guardians﴾.[5:51] Why do you not employ a ḥanīf [i.e., a Muslim]?’ I said, ‘O Commander of the Faithful, I benefit from his work and he keeps his religion to himself.’ He said, ‘I will never honor them when Allah has humiliated them, and I will never bring them close to me when Allah has expelled them from His mercy”.

[Qur’ān 119 :3] Allah Almighty said: ﴿Here you are!﴾: (Hā) is a particle of notice. And ﴿You﴾ refer to the second persons of male. ﴿You are﴾: noun plural for those pointed to.

﴿You love them﴾ is a predicate to them, and the meaning of the verse: Here are you, o believers, love those Jews whom I forbade you to take them as intimates for the relations between you and them of kinship, affinity, neighborhood, alliance, and so on. ﴿But they do not love you﴾ because you have different religion than you, this is the view held by majority of scholars. al-Mufaḍal said: the meaning of ﴿you love them﴾ to spare no effort to pray for them to enter paradise. ﴿And they do not love you﴾ because would like to ruin you to be disbelievers.

Abū Al-‘Aliyah and Muqātil said: They are the hypocrites whom the believers would like for what they appeared of faith and they did not know

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in its lengthy and short form.

- Ibn Kathīr said: This interpretation is subject to consideration.
- It was narrated by Musadad, as in ((Al-Maṭālib Al-Āliyah)) by Ibn Ḥajar 2/278 (2223) on the authority of Al-Ḥasan, and he did not mention the words of Anas, may Allah be pleased with him. And see: ((The People of Faith)) by Al-Bayhaqī 7/40 (9375), ((Explanation of the Meanings of Athar)) by Aṭ-Ṭaḥawī 2/252.

what is hidden in their hearts." Qatādah stated concerning this verse: By Allah, the believer would like the hypocrite and find ease at him and show mercy on him. Had the hypocrite managed to seize the Muslim, he would have destroyed him.

He the Almighty says: ﴿And you believe in all Scriptures﴾, meaning, you believe in all divine Books, but they would not believer in your Book.

﴿When they meet you they say, ﴿We believe﴾ They would be alone ﴿They bite their fingertips in rage﴾, it refers to fingertips, and the singular of it is Anmalah and Anmulah, with Fatḥah and Ḍammah of Mīm.

﴿In rage﴾, it means hatred and grudge when they see Muslims live in peace reconciliation with each other. there a metaphor in the verse even though it was literally stated as 'Bitten'

The poet composed:

When they see me they would feel furious

They would bite their fingertips in rage

Abū Ṭālib said:They made peace with some people unwilling to assist you, they bite their fingertips in rage away from us.

Allah (may He be glorified and exalted) said: ﴿Say, O Prophet, ﴿May you˹ die of your rage!﴾

It might argue that: How they did not die and when Allah decrees a matter, He simply tells it, "Be!" And it is? The answer is that, stay with your rage until you die, you will never attain your wishes.

According to Muḥammad ibn Jarīr at-Ṭabarī: The speech implies imperative, but it came in the form of invocation.

Allah Almighty commanded His Prophet (P.B.U.H) to pray against them with destruction, grieved due to what they had in their hearts of rage. Meaning, O, Muḥammad, say to them: ruin in your rage.

﴿Surely Allah knows best what is hidden in the heart﴾, meaning: Allah alone who Know what the hearts hide.

[879] Al-Ḥusayn ibn Fanjawayh (may Allah have mercy on him) informed me, ʻUbayd Allah ibn Muḥammad ibn Shanabah related to us, Ja'far ibn Muḥammad Al-Firiyabī related to us, Abū ʻAlī al-Ḥasan ibn ʻUmar ibn Ghassān related to us, Ḥammād ibn Zayd related to us, on the authority of ʻAmr ibn Mālik, from Abū al-Jawzā', and mentioned the people of passion-said: By Him the soul of Abū Al-Jawzā' with His hand, if my house is full of apes and pigs is better for me than one of them will be my neighbor, meaning, and man of passion-and they are implied in this verse: ﴿Here you are! You love them but they do not love you﴾. (1)

[Qur'ān 120 :3] Allah (may He be glorified and exalted) said: ﴿if good touches you﴾, As-Sulam recited it with Yā', and other recited it with Tā, meaning, if you believers are touched with ﴿Good﴾, If the believers enjoy fertile years, victories, support and their numbers and following increase, the hypocrites become displeased. When the Muslims suffer a drought or their enemies gain the upper hand against them, by Allah's decree, just as occurred during the battle of Uḥud, the hypocrites become pleased.

﴿They rejoice. ˹Yet, if you are patient﴾, over their harm, ﴿And mindful ˹of Allah﴾, and fear your Lord.

﴿Their schemes will not harm you in the least﴾, meaning, their plot will affect you at all.

The reciters differed about this: Nafī', ibn Kathīr, Abū ʻAmr and Ya'qūb recited it: ﴿Lā Yaḍirukum﴾ by Kasrah of Ḍād, and it is held by Abū Ḥātim. It is said: Ḍārahu Yaḍirahu Ḍayran, like Bā' Yābī' Bay'an, it is based in the verse in Qur'ān: ﴿Lā Ḍayr﴾ it was in jussive case as conditional clause.

Aḍ-Ḍaḥāk recited it with Ḍammah of Ḍād and apocopate of Rā as light:

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(1) **[879] The assessment of the reliability of the chain of transmitters:**
- In it, ʻUbayd Allah ibn Muḥammad was not mentioned with criticism or praise (Jarḥ or Ta'dīl), and the sheikh of the compiler used to narrated from rejected sources.

Chain of narrators:
- It was recorded by Ibn Sa'd in ((Aṭ-Ṭabaqāt Al-Kubrā)) 7/224, and Abū Nuʻaym in ((Ḥilyat Al-Awliyā'')) 3/78 from the way of Ḥammād ibn Zayd with a similar one.

it is derived from Ḍāra Yaḍur. Al-Farrā' quoted Al-Kisā'ī as saying: He heard some people of Al-'Aliyah saying: This would not benefit me nor harm me.

The other reciters read it with Ḍammah of Ḍād and duplication of Rā', this view was held by Abū 'Ubayd, it is derived from: Ḍarra, Yaḍuru Ḍaran, similar to Rada Yarudu Radan.

Those who recited it in nominative had two views: one of it is that it meant form apocopate, the root of it is Yuḍurrukum, and then Rā' was inserted into Rā', then Ḍammah of the former Rā' was transferred to Ḍād. The latter Rā' took the vowel of Ḍammah which is the most matching to it.

The second view is that (No) will have the meaning of negative, and Fā' will be merged in it, its estimation: If you became patient, you were not be harmed,

as Al-Farrā' composed:

If you are not pleased with even in my own place

I do not think that you will be pleased at all.

﴿Surely Allah is Fully Aware of what they do﴾.

Al-Ḥasan, Al-A'mash and Sahl recited it with Ta', while others recited it with Yā'. The meaning of ﴿Encompassing﴾ is fully aware of what they do.

[Qur'ān 121 :3] Allah Almighty said: ﴿Remember, O Prophet, when you left your home in the early morning﴾. The context of the verse is that if you became patient and fear Allah, their plot would not harm ay at all, rather Allah grants you victory he did at the day of Badr and you are few in number. However, If you do not carry out my command and abandon what I forbade you to do, then you will have same as what has befallen you on the day of Uḥud, where you had opposed the commands of the Messenger and you would not be steadfast, so remember this day; where he started to post the believers at their stations in the battlefield.

There is disagreement about this day meant here in Allah's statement Glory be to Him: ﴿Remember, O Prophet, when you left your home in the early morning to position the believers in the battlefield﴾.

Al-Ḥasan said that it was the day of Badr; however, Muqātil said that it is the day of al-Ahzāb (the Confederates), and it is more likely to be true. This is proven by Allah's statement in the next verse: ﴿Remember ˹when two groups among you ˹believers˺ were about to cower﴾. Whereupon, these occurred on the day of Uḥud.

According to Mujāhid, Al-Kalbī and Al-Waqīd: the Messenger of Allah (P.B.U.H) set out in the morning from the house of ʻĀ'ishah (may Allah be pleased with her), then he walked on his feet to Uḥud to, straightening his companions in rows as if he would straighten an arrow. If he would see a chest bulging out from the row, He would say: "line in the row".

According to Muḥammad ibn Isḥāq and As-Suddī, the polytheist camped in Uḥud on Wednesday. When the prophet (P.B.U.H) heard about it, he consulted his companions, and called for ʻAbdullah ibn Ubay ibn Salūl, and he would never call him, and he consulted him.

ʻAbdul ibn ʻUbay ibn Salūl and most of the Anṣār said: O Messenger of Allah, stay in Medina and do not come out, as by Allah, we have never come out from it except they had of us, and no enemy entered it except we had of it. And if they entered it, the men would fight them face to face and the women, boys, would strike them stones from the above, consequently they would turn back defeated. This view was admired by the Messenger of Allah (P.B.U.H).

On the other hand, some of the Prophet's companions said: O Messenger of Allah, let's come out to this dog, lest they think that we lost heart and we are not dared to fight them.

An-Na'mān ibn Mālik Al-Anṣārī came to the Messenger of Allah (P.B.U.H) and said: O Messenger of Allah, do not deprive me from the Paradise, for by Allah who has sent you in Truth, I will enter paradise.

The prophet said to him: "for what", he replied: I bear witness that there is no god but Allah, and I will never escape from fighting in the cause of Allah. The prophet said to him: "You told the truth". After that, he was killed- (may Allah have mercy on him).

The Messenger of Allah (P.B.U.H) said: **"I have seen in my dream cows, I implored Allah to be a dream of bounty. And I have seen a groove in my sword and I interpreted it a defeat. I have as if I entered my hand in immune armor, so I interpreted it as the Medina. Therefore, if you would like to stay in Medina and let them come to you, and if they stay, we would give them evil residence, and if they entered Medina, we would if fight them there."**

The Messenger of Allah (P.B.U.H) admired this view and Some other companions, especially the youths who missed the chance to partake in the Battle of Badr, proposed to go out of Medina and fight the enemy. Perhaps it was their ardent desire to attain martyrdom that made them persist with their suggestion, but they did so to such a degree that the Holy Prophet (P.B.U.H) eventually agreed to their proposal and left the gatherings to prepare himself.

When the Holy Prophet (P.B.U.H) returned to the gathering, fully clad in armor and ready for battle, by then, the youths had realized their mistake and said to the Holy Prophet (P.B.U.H) that he ought to adopt the strategy that he saw fit. The Holy Prophet (P.B.U.H) replied: **'It is not fitting for the Messenger of Allah to put on his arms and then lay them down until he fights."**

The polytheists had stayed in the mount of Uḥud on Wednesday and Thursday. Later, the Messenger of Allah (P.B.U.H) came to them on Friday, after he performed his Friday with his companions.

At this day, one of the Anṣār dies, then the Messenger of Allah (P.B.U.H) offered funeral prayer upon him. Then he went out to them and he reached the pass on Friday, half of Shawwal in the third year of Hijrah.

Then the battle of Uḥud took place, this what Allah Almighty stated in the verse ﴿Remember, O Prophet, when you left your home in the early morning to position the believers in the battlefield﴾.

Yaḥyā ibn Wathāb recited the verse: (Tubawy al-Mu'minūn) in Takhfīf without Ḥamzah, while the other reciters read with Hamzah and Tashdīd with. It is said "Baw'tu al-Qawm and Abwaytuhum", meaning, to position them and cause them to settle somewhere.

Allah Almighty said: ﴿Appoint houses for your people in Egypt﴾[10:37].

He Almighty said as well: ﴿As for those who had settled in the city and ˹embraced˺ the faith before ˹the arrival of˺ the emigrants﴾ [59:9]. Tashdīd is more eloquent and more commonly used.

This is proven by Allah's statement: ﴿Indeed, We settled the Children of Israel in a blessed land, and granted them good﴾. [10:93]

Allah Almighty said in another verse:﴿We will certainly house them in ˹elevated mansions in Paradise﴾[29:58]

Ibn Mas'ūd (may Allah be pleased with him) read the verse: (To post the believers at their stations for the battle [of Uḥud]), meaning, stations and positions. Allah Almighty says: ﴿At the Seat of Honor in the presence of the Most Powerful Sovereign﴾ [54:55]

He says as well: ﴿And Allah is All-Hearing and All-knowing﴾ [72:9]

Ashhab al-ʻUqaylī read it as: ﴿positions for fighting﴾, ﴿Allah is All-Hearing and All-Knowing﴾.

[Qur'ān 122:3] Allah (may He be glorified and exalted) said: ﴿Remember˺ when two groups among you ˹believers˺ were about to cower﴾

It means, when the two group among you were about to lose heart and be coward and leave behind the Messenger of Allah (P.B.U.H). They were Banū Salamah from Al-Khazraj, and Banū Ḥārithah from Awas, and they were on the flanks of the army.

The Messenger of Allah (P.B.U.H) set out for Uḥud mount with one thousand men, and according to another view: they were nine hundred men. (1)

It was reported from Az-Zajjāj that the companions of the Messenger of Allah (P.B.U.H) were three thousand men at the time of fighting.

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(1) Ibn Ḥajar stated in ((Fatḥ Al-Bārī)) 7/346 They were a thousand men, and the polytheists were three thousand men, until he reached Uḥud, and ʻAbdullah ibn ʻUbayy ibn Salūl withdrew from him in three hundred, so he remained in seven hundred.
- See: ((Al-Lubāb)) by Ibn ʻĀdil ad-Dimashqī 5/510.

Then the Messenger of Allah (P.B.U.H) went out to Uḥud and he promised his companions of victory if they remained steadfast. When they reached Ash-Shawaṭ, ʻAbdullah ibn Ubay from Al-Khazraj withdrew with one third of the army. He retreated with three hundred fighters and said: "We do not know why we shall kill ourselves and our children?"

Abū Jābir As-Sulamī followed them and said: "I implore to Allah in your Prophet and yourselves," then ʻAbdullah ibn Ubay said: "If we had known that you really fight we would have not gone back." Afterwards, Banū Salamah and Banū Ḥarithah were partially impressed by the hypocrite's behavior. They had almost started to withdraw, but Allah's care save them from that disgrace. About this incident Allah says: ﴿When two parties from among you were about to lose their heart, but Allah was their Protector﴾, meaning, Allah is their Supporter and their Protector.

Ibn Mas'ūd (may Allah be pleased with him) read: ﴿And Allah is their Protector﴾, with the plural form. It is similar to Allah's statement: ﴿These are two opposing groups that disagree about their Lord﴾ [19 :22]

He said as well: ﴿so in Allah let the believers put their trust﴾[64:13]

Jābir ibn ʻAbdullah said: By Allah, we are pleased to do what were about to do and Allah informed us that He is our patron.

[Qur'ān 123 :3] Allah (may He be glorified and exalted) said: ﴿Indeed, Allah made you victorious at Badr when you were ⌜vastly⌝ outnumbered﴾. Ash-Sha'bī said: Badr was a well for a man called Badr, and then it was named after its owner.

Al-Wāqidī said: I have mentioned the view of Ash-Sha'bī to ʻAbdullah ibn Ja'far, and Muḥammad ibn Ṣāliḥ and they denied it and they said: "Why it was called as-Ṣafrā', and why it was called Al-Jar. It is not true; rather it is the name of the place.

He said: I mentioned this for Yaḥyā ibn an-Nū'mān al-Ghiffārī, so he said: Our Sheikhs heard from Banū Ghifār saying: It is our well and our residence, and none before us had owned it. And it does not lie in the territories of Juhaynah, but it lies in the territories of Ghifār.

The Messenger of Allah (P.B.U.H) confronted the disbelievers at it. Accordingly, it was the first fight for the Messenger of Allah (P.B.U.H) with the polytheists.

Aḍ-Ḍaḥāk stated that Badr is a well at the right of the way to Mecca, between Mecca and Medina. We have mentioned earlier a summary of the expeditions of the Messenger of Allah (P.B.U.H) and his detachments. It is a very useful chapter, and may Allah grant us success.

The tale of the expeditions of the Messenger of Allah (P.B.U.H)

The Messenger of Allah (P.B.U.H) engaged in twenty six battles: The first battle he (P.B.U.H) engaged in was the battle of al-Abwā', then the battle of Būwāṭ, the battle of al-'Ashirah, then the small battle of Badr, then the great battle of Badr, then the battle of Banī Sulaym, then the battle of Sawīq [(1)], then the battle of Dhī Amar, then the battle of Uḥud, then the battle of Baḥrān, then the battle of Asad [(2)], the battle of Banū An-Naḍir, then the battle of Dhāt al-Riqā', then the great battle of Badr, then the battle of Dawmat Al-Jandal, then the battle of Al-Khandaq [(3)], then the battle of Banū Qurayẓah.

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(1) It was called the Battle of As-Sūwayq; Because most of what the infidels threw out of their supplies was Sawīq, so the Muslims attacked a lot of sulfur, and As-Sawīq is wheat or barley, which is fried and then ground to dry, sometimes with water, sometimes with ghee, and sometimes with honey and ghee. The raid was in Dhu al-Hijjah, when Abū Sufyān invaded Medina with some of the men of Quraysh.
- See: ((The Prophet's Biography)) by Ibn Hishām 3/44-45, ((Subul Al-Hudā wal-Rashād)) by Al-Ṣāliḥī 4/481.

(2) Ḥamrā al-Assad: a place eight miles from Medina, and the raid was on the sixteenth of Shawwal, following the Battle of Uḥud, where no one went out with the Prophet (P.B.U.H), except for those who attended anyone, and the exit of the Prophet (P.B.U.H), was a terror to the enemy. And let them think that what befell them did not discourage them from seeking their enemy.
- See: ((Fatḥ Al-Bārī)) by Ibn Hajar 7/373, ((As-Sīrah Al-Nabawiyyah)) by Ibn Hishām 3/121, ((As-Sīrah Al-Ḥalabiyyah)) by Burhān ad-Dīn Al-Ḥalabī 2/550, (('Uyūn al-Athar)) by Ibn Sayyid An-Nās 2/ 57, ((Al-Maghāzī)) by Al-Wāqidī 1/334.

(3) The trench that was dug around Al-Madinah Al-Munāwālah, and Salman Al-Farsi indicated that, and it was in the fifth year of the Prophet's migration, and he is reliable on what the people of history and biographers mentioned, when groups of polytheists gathered to wage war on Muslims, and Allah Almighty revealed in this battle the first part of Surat Al-Ahzāb .
- See: ((Fatḥ Al-Bārī)) by Ibn Hajar 7/393, ((The Prophet's Biography)) by Ibn Hishām 3/214.

Then the battle of Banū Laḥyān, then the battle of Banū Qird, then the battle of Banū Al-Mustaliq, then the battle of al-Ḥudaybiyah, then the battle Conquest: the conquest of Mecca, then the battle of Ḥunayn, then the battle of Aṭ-Ṭā'if, then the battle of Tabūk.

He fought in nine battles from among them, they are: the great battle of Badr, it was on Friday, seventeenth of the month of Ramadan, the second year of Hijrah. He also fought in the battle of Uḥud: It was in Shawwal, the third year of Hijrah, and Al-Khandaq and Banū Qurayẓah: It took place in the fourth year of Hijrah. He also took part in the battle of Banū Al-Mustaliq and Banū Laḥyān, in the fifth year of Hijrah. Similarly, he participated in Khaybar in the six year of Hijrah and Al-Fath during the month of Ramadan, in the eighth year of Hijrah.

He also fought in Ḥunayn and aṭ-Ṭā'if in Shawwāl, the eighth year of Hijrah. The first battle which the prophet (P.B.U.H) fought in it by himself was Badr, while the last one he fought in was Tabūk.

The tale of the numbers of his detachments (P.B.U.H)

[880] Abū Bakr al-Jawzaqī informed us, Abū al-'Abbās ad-Daghūlī, Abū Bakr ibn Abī Khaythamah informed us that Aḥmad ibn Ḥanbal related to them that ʿAbdul Razzāq informed Ma'mar, on the authority of ʿUthmān al-Jazarī, that Muqsim said: The prophet (P.B.U.H) engaged in are thirty six detachments; (1) they are: The battle of ʿUbaydah ibn Al-Ḥārith to the districts below the Thaniyah of Marwah, that is, a well in Ḥijāz.

And the battle of Ḥamzah ibn ʿAbdul Muṭṭalib to the coast of the sea-It is water from the direction of al-ʿIyaṣ.

And the battle of Sa'd ibn Abī Waqqāṣ al-Kharrār in the land of Ḥijāz.

And the battle of ʿAbdullah ibn Jaḥsh to Nakhlah.

(1) **[880] The assessment of the reliability of the chain of transmitters:**
- Weak in it ʿUthmān Al-Jazarī narrated ungrateful ḥadīths, and Muqsim ibn Bajār, truthful and he used to narrate mursal hadiths. I could not find it in ((Abd al-Rāziq's Muṣannaf)) nor in ((Al-Musnad)) nor who mentioned it.

And the battle [71/A] of Zayd ibn Ḥārithah in al-Qirdah from the water of Najd.

The battle of Marthad ibn Abī Marthad al-Rajī' and the battle of Al-Mundhir ibn Amr, ʿAmr, and the battle of Abū ʿUbaydah ibn al-Jarraḥ to Dhī al-Qiṣṣah in the way to Iraq. And the battle of ʿUmar ibn Al-Khaṭṭāb, the land of Banū ʿĀmir.

And the battle of ʿAlī ibn Abī Ṭālib in Yemen,

And the battle of Ghālib ibn ʿAbdullah Al-Kadīd,

And the battle of ʿAlī ibn Abī Ṭālib to Banī ʿAbdullah ibn Sa'd from the people Fadak,And the battle of ibn Abī al-ʿAwjā' as-Sulamī to the land of Banū Salīm, and he and all his companions were injured in it.

And the battle of ʿUkhāshah ibn Miḥsan to al-Ghamrah, and the battle of Abū Salamah ibn 'Abdul ʿAbdul Asad, water of Banī Asad,

And the battle of Muḥammad ibn Maslamah to al-Qurtā' from Hawāzin,

And the battle of Bashir ibn Sa'd to Banī Murah in Fadak,

And the battle of Bashir ibn Sa'd to somewhere in the land of Khaybar.

And the battle of Zayd ibn Ḥārithah al-Jamūm from the land of Banū Sulaym,

And the battle of Zayd ibn Ḥārithah to Juzām from eh land of Ḥismā,

And the battle of Zayd ibn Ḥārithah to one of the borders of Iraq,

And the battle of Zayd ibn Ḥārithah to Wadī al-Qurā, in Banū Fizārah,

And the battle of ʿAbdullah ibn Rawaḥah twice in Khaybar,

And the battle of ʿAbdullah ibn ʿAtk to Khaybar, in which Abū Rā'fī' was injured.

And the battle of Muḥammad ibn Maslamah and his companions to fight Ka'b ibn Al-Ashraf, in which they killed him.

And the battle of ʿAbdullah ibn Anīs to Khālid ibn Sufyān al-Hudhalī, while he would mobilize for the conquest of the Messenger of Allah, so he killed him, and the battle of the well of Mauna, And the battle of al-Umarā': Zayd ibn Ḥārithah, Ja'far ibn Abī Ṭālib, and ʿAbdullah ibn Rawaḥah to Mu'tah in Syria.

And the battle of Ka'b ibn 'Umayr al-Ghiffārī in Dhat Aṭlāh, in Syria, in which he and his companions were injured,

And the battle of Banū Al-'Anbar from Banū Tamīm, And the battle of Ghālib ibn 'Abdullah Al-Kalbī, descending form Layth-the land of Banū Murah, in which Mirdās ibn Nahīk-who was an alley of them from Juhaynah-was injured. Then Usamah ibn Zayd killed him. The Messenger of Allah commented on his murder saying to Usamah: "What would you do with "There is no god but Allah", and the battle of 'Āmir ibn Al-'As Dhat As-Salāsil,

And the battle of ibn Abī Ḥadrad and his companions to Baṭn Idham,

And the battle of ibn Abī Ḥadrad to the forest,

And the battle of al-Khabāt to the Sayf Al-Bahr, they were led by Abū 'Ubaydah ibn Al-Jarrah,

And the battle of 'Abdul Raḥmān ibn 'Awf (may Allah be pleased with them all).

[Qur'ān 123 :3] Allah Almighty said: ﴿Indeed, Allah made you victorious at Badr when you were ˹vastly˺ outnumbered﴾ . The term Adhillah is the plural form of Dhalīl, such as: 'Azīz (mighty) and A'izzah, Labīb (wise) and Alibbah, it is referred to here that the Muslims were few in number.

﴿So be mindful of Allah, perhaps you will be grateful﴾.

[Qur'ān 124 :3] Allah Almighty said: ﴿Remember, O Prophet,˺ when you said to the believers, ﴿Is it not enough that your Lord will send down a reinforcement of three thousand angels for your aid?﴾

The scholars of Tafsīr differed over the meaning of this verse: Qatādah said: This took place on the day of Badr, Allah supplied them with one thousand angels, then they were three thousand angels, then they became five thousand angels that is His statement: ﴿Remember˺ when you cried out to your Lord for help, He answered, ﴿I will reinforce you with a thousand angels—followed by many others﴾.[8:9]

He Almighty said: ﴿Remember, O Prophet, when you said to the believers, ﴿Is it not enough that your Lord will send down a reinforcement of three thousand angels for your aid?﴾ [124 :3]

He (Glory be to Him) said as well: ﴿Most certainly, if you ˹believers˺ are firm and mindful ˹of Allah˺ and the enemy launches a sudden attack on you, Allah will reinforce you with five thousand angels designated ˹for battle﴾ [125 :3]

Whereupon, the believers remained steadfast and feared Allah on the day of Badr, so Allah reinforced them with five thousand angels having ranks of distinction. All this took place on the day of Badr.

Al-Ḥasan said: Those five thousand angels were reinforcement to the believers until the day of Resurrection.

According to Ibn ʻAbbās and Mujāhid: The angels did not fight except on the day of Badr, other than this, they witness the battle without fighting. They would be numbers and reinforcement.

ʻUmayr ibn Isḥāq stated that when it was the day of Uḥud, the people remained behind the Messenger of Allah (P.B.U.H), and Saʻd ibn Mālik remained arching. Besides, there was a young boy who would prepare arrows for him, when it has finished, he brought it to him and said: Abū Isḥāq, shoot, he said it twice. When the battled has finished, he was asked about this man, but he has not been recognized.

Ash-Shaʻbī said: The Messenger of Allah (P.B.U.H) and the Muslims were told on the day of Badr that Kirz ibn Jābir al-Muḥāribī would like to supply the polytheists, so it was difficult for him. Whereupon, Allah Almighty revealed to them: ﴿Is it not enough that your Lord will send down a reinforcement of three thousand angels for your aid?﴾

Up to His saying: ﴿Having marks of distinction﴾ . Kurz was told about that, then he came back and did not proceed with, and Allah would not reinforce them with five thousand angels. They were reinforced with only one thousand angels.

According to other views: Allah (Glory be to Him) had promised the Muslims to supply them on the day of Badr if they remained steadfast and fear Him to reinforce them with all their battles.

However, they did not remain steadfast except on the day of al-Ahzāb (the Confederates), and then Allah reinforced them when they besieged Banū Qurayẓah.

ʻAbdullah ibn Abī Awfā (may Allah be pleased with him) said: We besieged Banū Qurayẓah and Banū An-Naḍir what Allah has destined to besieged but we could not manage to seize them, so we came back. Then the Messenger of Allah (P.B.U.H) asked for some water, and while he was washing his head, Jibrīl came to them, you have put down your arms but the angels did not put down their arms.

At this, the Messenger of Allah "P.B.U.H) called for a shred and wrapped his head, and did not wash it, then he called out someone of us, so we all stood up in a hurry until we came to Banū Qurayẓah and Banū An-Naḍir. Hence Allah supplied us with three thousand angels, then Allah helped us to conquer, and we retuned with blessing and bounty of Allah.

Some people said: It was on the day of Uḥud, Allah Almighty promised them with reinforcement if they were firm. However, they would not become firm; accordingly they had not been reinforced with anyone of the angels. Had they been reinforced, they would not have been defeated. This view was held by ʻIkrimah and Aḍ-Ḍaḥāk.

Some of them said: This was on the day of Uḥud when Abū Sufyān and his companions went back. The Messenger of Allah feared that the polytheists might enter Medina, then he dispatched ʻAlī ibn Abī Ṭālib (may Allah be pleased with him), said:

"Pursue them and see what they are going to do, and what they aim at. If they dismount horses and ride camel's back, this means that they are heading for Mecca; but if they ride horses and lead camels unmounted, they are leaving to Medina. By the one, in Whose Hand my soul is, if they attacked Medina I would march to them there and I would fight them."

ʻAlī said: I went out and traced them to see what they were up to. I saw them mounting camels and leaving the horses unmounted. They were heading for Mecca.

The Messenger of Allah (P.B.U.H) had said: **Whatever you see, hide it until you come to me."**

When I saw them heading for Mecca, I scream out of joy, I could not hide what I would feel of joy. They had left for Mecca and we had left for Medina. Later Allah Almighty revealed: ﴿Is it not enough that﴾, meaning, if they would head for you and entered Medina.

Ubay recited it: (It is not enough that) ﴿That you Lord will send down reinforcement﴾ al-Mufaḍal said: Everything came as supply and support, is called reinforcement. However, if it came as increase, it would be said: supplied it. It is stated in Allah's statement: ﴿The sea [was ink], replenished thereafter by seven [more] seas﴾[31:72]

According to another view: Madda is commonly used to refers to good, while Amadda is commonly used to refer evil. This is proven by Allah's statement: ﴿ leaving them to continue wandering blindly in their defiance﴾ [7:202].

And His statement: ﴿And will increase his punishment extensively﴾ [19:79]

Allah Almighty said in context of goodness: ﴿He answered, ﴿I will reinforce you with a thousand angels.﴾ [8:9]

He said as well: ﴿Allah will reinforce you with five thousand angels designated ˹for battle﴾. [3:125]

Allah Almighty said as well: ﴿And aid you with wealth and offspring﴾.[17:9]

﴿Do they think, since We provide them with wealth and children﴾.[23:55]

﴿And We will ˹continually˺ provide them with whatever fruit or meat they desire﴾ [52:22]

Allah Almighty said: ﴿Supply you with wealth and children, and give you gardens as well as rivers﴾ [71:12]

﴿Of three thousand angels for your aid?﴾﴾ Abū Ḥaywah recited it with Kasrah of Takhfīf of Zāy, meaning, sending down victory. However, al-Ḥasan, Mujāhid, Ṭalḥah, ʻĀmir ibn Maymūn, and ibn ʻĀmir recited it as Tashdīd o with Fatḥah as plural. This is proven by Allah's statement (Glory be to Him):

﴿Even if We had sent them the angels﴾, and His statement: ﴿Having marks [of distinction]﴾.

Others read it with Fatḥah and Takhfīf of Zay, they based on Allah's statement: ﴿Even if We had sent them the angels, made the dead speak to them﴾ [6:111]

and His statement: ﴿And sent down forces you could not see﴾.

And His statement: ﴿Allah will reinforce you with five thousand angels designated ˹for battle﴾ [3:125]

Others recited it with Fatḥah and Takhfīf of Zay as, they based on Allah's saying: ﴿If only the angels were sent down to us﴾ [25:21]

And His statement: ﴿And sent down forces2 you could not see﴾ [9:26]

The explanation of Inzāl is to cause something to fall down.

Then He the Almighty says: ﴿Most certainly﴾, it is confirmation to the promise of Allah (Glory be to Him) and the saying of the Messenger of Allah (P.B.U.H).

﴿If you remain patient﴾ before your enemy and ﴿Fear﴾ the disobedience of you Lord, and opposing the command of you prophet.

﴿And they [i.e. the enemy]﴾, refers to idolaters, ﴿launches a sudden attack on you﴾. 'Ikrimah, Al-Ḥasan, Qatādah, Al-Rubbia', As-Suddī and ibn Zayd said: they come upon you (attacking), it is the narration of 'Aṭṭiyah from Ibn 'Abbās (may Allah be pleased with them).

Mujāhid, Aḍ-Ḍaḥāk and Bāzān said: out of rage, and they were furious for the day of 'Uḥud from their defeat on the day of Badr.

Rage aims in origin to heading for something, and intending to it harshly. It is derived from the phrase: Fart Al-Qidr (the pot is boiling), as Allah Almighty says:

﴿And the oven burst ˹with water﴾[11:40]

The poet said:

Their cooking pot are boiling toward and we last it

And we keep it away when it is boiling much

Allah Almighty said: ﴿Allah will reinforce you with five thousand angels designated for battle﴾, meaning, distinguished by marking.

Ibn Kathīr, Abū ʿAmr, ʿAṣim, Yaʾqūb read it with Kasrah of Wāw, and it was held by Abū Ḥātim.

The others read it with Fatḥah, it was held by ʿUbayd.

Who read it with Kasrah meant that they marked their horses and those who read with Fatah meant they marked themselves.

The mark is the sign that the horseman put to himself in the war.

There is disagreement over this marking that the angels have been distinguished by in the verse: ʿUmayr ibn Isḥāq said: The Messenger of Allah (P.B.U.H) said to his companions on the day of Badr:

"Distinguish your horses, as the angels were distinguished by wearing white wool in their hats and their helmets on the day of Badr."

According to Aḍ-Ḍaḥāk and Qatādah: "Distinguished by wool in their forelocks and their tails"

Mujāhid is of the view that the tails, forelocks and manes of their horses were cut off.

Al-Rubbia' said, they were riding horses with black and white traces.

According to ʿAlī ibn Abī Ṭālib and ibn ʿAbbās (may Allah be pleased with them): "They would wear white turbans they sent them over their shoulders. ʿHishām ibn ʿUrwah and Al-Kalbī said: they were yellow turbans hanging down over their shoulders. ʿAbdullah ibn Az-Zubayr said: they were yellow coats and yellow turbans on the day of Badr, then the angles were sent down distinguished with yellow turbans.

Az-Zubayr ibn Al-Mundhir reported from his grandfather Abū Usayd and he witnessed the battle of Badr: If I would to give free rein to my sight on the day of Badr, I would have shown you the pass from which the angels came out from wearing yellow turbans hanging them down between their shoulders.

As-Suddī they are distinguished with the marking of fighting, while As-Suddī said the marking of the believers.

[Qur'ān 126:3] Allah Almighty said: ﴿Allah ordained this ˹reinforcement﴾, meaning, this promise and reinforcement ﴿only as good news for you﴾ to rest assured with it and ﴿And reassurance for your hearts﴾, meaning, to stay at ease about it and do not be frightened with the large number of your enemy and the few numbers of yours.

﴿And victory comes only from Allah—the Almighty, All-Wise﴾ because he is the mighty and wisdom belong to Him, and He is ﴿the Almighty, All-Wise﴾, so seek help with Allah and put your trust on Him. It is similar to the verse in Surat al-Anfāl.

[Qur'ān 127 :3] After that, Allah Almighty says: ﴿To destroy a group of the disbelievers﴾, the context of the verse: Allah granted you victory to destroy a group of the disbelievers. It is similar to Allah's statement: ﴿So the wrongdoers were utterly uprooted﴾ [6:45] Meaning: to exterminate them.

Likewise, it was mentioned in Surat al-Anfāl: ﴿But it was Allah's Will to establish the truth by His Words and uproot the disbelievers﴾ [8:7]

He also said in Surat Al-Ḥijr: ﴿We revealed to him this decree: ﴿Those ˹sinners˺ will be uprooted in the morning﴾. [15:66]

As-Suddī stated that it means to demolish the roots of polytheism with murdering them or taking them captives, accordingly on the day of Badr, seventy of their chiefs were killed and seventy were taken captives.

﴿Or suppress them﴾ with disappointment, so they ﴿turn back disappointed﴾

They would not get anything from what they aspire to. Al-Kalbī said regarding the verse: ﴿Or suppress them﴾, meaning, defeat them.

Yamān said: They turn them head over heels. Al-Mu'rrij said: cause them grieve. According to An-Naḍr ibn Shumayl: to infuriate them. Besides, Al-Mubarid said: to grant you victory over them. As-Suddī said: to curse them.

Abū 'Ubaydah said: to destroy them. He added: the scholars of inference hold that Tā is originally Dāl, that is, Yakbidahum, i.e. to inflict grief and

agony in their hearts. It is said that grief struck his heart and enmity struck his heart. The Arabs used to call the enemy the black-hearted. Al-A'shā said in this context:

I never feared to head for some people

Those are the enemies and the black-hearted.

As if enmity burnt the heart so it turned it black. Ta' and Dal replace one another as you say: Harrat and Harada ath-Thawb, that is, to burn it. this interpretation is proven by the recitation of Lāḥiq ibn Ḥamid: (Aw Yakbidahum) with Dāl.

[Qur'ān 128 :3] Allah Almighty said: ﴿You ˹O Prophet˺ have no say in the matter﴾.

The scholars differed about the reason of revelation of this verse: 'Abdullah ibn Mas'ūd (may Allah be pleased with him) said: The Messenger of Allah (P.B.U.H) would like to pray against those who left behind him on the day of Uḥud, and 'Uthmān ibn 'Affān (may Allah be pleased with him) was one of them), then Allah forbade him to do so and accept their repentance, and this verse was revealed.

'Ikrimah, Qatādah and Muqsim said: a man descending from Huzayl called 'Abdullah ibn Qami'ah wounded the face of the Messenger of Allah (P.B.U.H), accordingly the Messenger of Allah (P.B.U.H) prayed against him. Consequently, Allah sent upon him a male goat so it butted him until he was killed. 'Utbah ibn Abī Waqqāṣ wounded his forehead and broke his incisors, then he (P.B.U.H) prayed against him, saying: **"O Allah, do not let the year elapses on him until he dies as a disbeliever"**. He said: the year would not pass until he died as a disbeliever, then Allah Almighty revealed this verse.

Al-Rabī' and al-Kalbī said: This verse was revealed to the Messenger of Allah (P.B.U.H) on the day of Uḥud, when he was injured in his head and his front teeth were broken. Accordingly, the Messenger of Allah (P.B.U.H) was about to curse them and pray against them, then Allah Almighty revealed this verse to because He would know that many people among them would convert to Islam.

[881] This is proven by what ʻAbdullah ibn ʻḤamid informed us, Aḥmad ibn ʻAbdullah informed us, Muḥammad ibn ʻAbdullah related to us, Muḥammad ibn Al-ʻAla' related to us, Abū Bakr ibn ʻAyyāsh informed us, from ʻḤumayd that Anas (may Allah be pleased with him) said: When it was on the day of Uḥud, forehead of the Messenger of Allah (P.B.U.H) were covered with blood, and his front incisor was broken and his face got wound, and the blood would flow over his face and he was weeping it. At this, Salīm, the freed slave of Abū Ḥudhayfah (may Allah be pleased with him) was washing the blood from his face and the Messenger of Allah would say: **"How can a nation succeed while they are doing this to their Prophet and he is calling them to Allah?'** So Allah, Most High revealed: ﴿Not for you is the decision; whether He turns in mercy towards them or punishes them; verily they are the wrongdoers (3:128)﴾ [1] Sa'īd ibn Al-Musayyib, Ash-Sha'bī and Muḥammad ibn Isḥāq said: When the Messenger of Allah (P.B.U.H) said: **"Allah's wrath is great on those who besmear the face of His Messenger"**.

Then a group of Quraishites ascended the mountain. Whereupon, the Messenger of Allah (P.B.U.H) said: **"They should not be higher than us".** Then ʻUmar and a group of the emigrants came and drove them to descend. During the withdrawal of the Messenger of Allah (P.B.U.H) up to the cover of the mountain, a big rock blocked his way.

The Prophet (P.B.U.H) tried to mount it, but having worn a short heavy armor, and being seriously wounded, he could not ascend it. Readily enough Ṭalḥah sat in a position that enabled the Prophet (P.B.U.H) to stand on his back. Then he lifted him up till he stood on it. The Prophet (P.B.U.H) the said:**"Ṭalḥah, after this job, is eligible for Paradise."**

Hind and the other women came to mutilate the causalities of the Messenger of Allah (P.B.U.H), they cut off ears and noses so that Hind made

(1) [881] The assessment of the reliability of the chain of transmitters Aḥmad ibn ʻAbdullah did not specify who he was, and the sheikh of the compiler was not mentioned with criticism or praise (Jarḥ or Taʿdīl).

them as necklaces and gave it to Waḥshī. She also ripped open the liver of Ḥamzah and chewed it; but finding it unpleasant, she spat it out.

Later, she ascended a rock and screamed: We have recompense you with the day of Badr , And war after war is blazing.

I was impatient of ʻUtbah (may father, my uncle, my brother and Bakr)

Waḥshī vented my anger and I take revenge and carried out my vow.

They said: ʻAbdullah ibn Jaḥsh (may Allah be pleased with him) said before Uḥud: If we were to fight those people tomorrow, I adjure you make them fight me and cut open my belly and mutilate my nose. When you ask me on the day of resurrection: "For what were your nose and ear cut off?" and I would reply: "For Your sake."

When it was on the day of Uḥud, his belly was cut open and his ears and his nose were cut off. A man heard him said: As for this man, he has been given what he asked in this worldly life. And Allah will give him what he asked in the Hereafter.

They said: When the Messenger of Allah (P.B.U.H) and the Muslims saw what happened for their companions of cutting off noses, ears and genitals, they said: If we became victorious on them in another battle, we will do with them the same as they did, and we will mutilate with them the like of it the Arab had never seen. Therefore Allah Almighty sent down this verse.

ʻAṭāʼ said: The Messenger of Allah (P.B.U.H) stayed forty days after the battle of Uḥud pay against four kings of Kindah: Musharḥ, Aḥmadah, Lahī and their sister al-ʻAmūdah. He also prayed against a clan of Huzayl, called: Laḥyān and he also prayed against the clans of Banū Salīm: Raʼl, Zakwān, al-ʻAṣiyyah and al-Qarrah. He used to say: **"O Allah ! Be hard on the tribe of Muḍar and let them suffer from famine years like that of the time of Joseph"**.

Therefore, Allah answered his prayer that they were struck with draught and ate dogs, dead bodies, and the burnt bones. Forty days later, this verse was revealed.

[882] ʻAbdullah ibn Ḥamid informed us, Aḥmad ibn ʻAbdullah informed us, Muḥammad ibn ʻAbdullah ibn Sulaymān related to us, Salam ibn Junādah related to us, Aḥmad ibn Bashīr related to us, on the authority of ʻUmar ibn Ḥamzah, from Sālim, from his father ʻAbdullah ibn ʻUmar (may Allah be pleased with them): The Messenger of Allah (P.B.U.H) said: **"O Allah! Curse Abū Sufyān! O Allah! Curse Al-Ḥārith bin Hishām! O Allah! Curse Safwān bin Umayyah!'**

He said: ʻso the following was revealed: Not for you is the decision; whether He turns in mercy towards them [or punishes them] (3:128).' So Allah turned in mercy towards them, they accepted Islam and their (adherence to) Islam was good.»[1]

[883] ʻAbdullah ibn Ḥamid informed us, Aḥmad ibn Muḥammad ibn Al-Ḥasan (ibn Ash-Sharqī) informed us, Muḥammad ibn Yaḥyā related to us, ʻAbdul Razzāq related to us, Ma'mar informed us, on the authority of Az-Zuhrī, on the authority of Sālim, on the authority of his father that he heard the Messenger of Allah (P.B.U.H) was praying in the dawn prayer: "O when raising his head from bowing of the first Rak'ah of the morning prayer, saying, **"O Allah! Curse so-and-so and so-and-so."**

He prayed against some of the hypocrites, then Allah Almighty says: ﴿Not for you (O Muḥammad) is the decision, ﴾, but for Allah [2]

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(1) **[882] The assessment of the reliability of the chain of transmitters:**
- The compiler's sheikh was not mentioned with criticism or praise (Jarḥ or Ta'dīl).

Chain of narrators:
- It was narrated by At-Tirmidhī in the chapters on interpretation in the chapter and from Surah Al-Imran (3004), and Aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 4/88-89 from the way of Salam Ibn Junadah in which it is similar. At-Tirmidhī said: This is a good ḥadīth. Salem on the authority of his father, and Al-Bukhārī narrated it in the book Al-Maghāzī in the chapter ﴿You have nothing to do with the matter..﴾ the verse on the authority of Salem ibn ʻAbdullah.
- Ibn Ḥajar said in ((Fatḥ Al-Bārī)) 7/423: He is mursal. And there is supplication for them, not cursing, and he did not mention: Abū Sufyān.
- And see: ((Taghlīq at-Ta'līq)) by Ibn Ḥajar 4/11

(2) **[883] The assessment of the reliability of the chain of transmitters:**
- The compiler's sheikh was not mentioned with a wound or modification.

Chain of narrators:
- Al-Bukhārī recorded it in the book Al-Maghāzī in the chapter ﴿You have nothing to

Muqātil said: this verse was revealed concerning the people of the well of Ma'ūnah, and they were seventy men among the reciters of the Messenger of Allah (P.B.U.H), ahead of them is Al-Mundhir ibn 'Amr.

The Messenger of Allah (P.B.U.H) sent them to the well of Ma'ūnah in Ṣafar, the fourth year of Hijrah, four months after the battle of Uḥud to teach people Qur'ān and explain to them about Islam. They were all killed by 'Āmir ibn At-Tufayl. 'Āmir ibn Fuhayrah, the freed slave of Abū Bakr as-Ṣiddīq (may Allah be pleased with them) was from among them. When He knew, he was raised between the heaven and the earth, then the Messenger of Allah grieved for him so much, and he remained a month pray for them in Qunūt. Whereupon, the verse: ﴿It is not for you O Muḥammad the decision, but for Allah﴾, was revealed.

In spite of the fact that this verse was revealed in general, yet it is meant for particular reason, its estimation: It is not up to, O Muḥammad, where Lām in the term ﴿Laka﴾ means: to, same as in His statement: ﴿Our Lord! We have heard the caller to ˹true˺ belief﴾[3:193] i.e, to belief, and His statement (Glory be to Him): ﴿And they will say, ﴿Praise be to Allah for guiding us to this﴾[7:43], same as: ﴿If He wills or turn to them ˹in mercy﴾[33:24]

Some scholars commented on His statement: ﴿You ˹O Prophet˺ have no say in the matter. It is up to Allah﴾, is an objection in the context of verse: To destroy a group of the disbelievers and humble the rest, or to turn to them in mercy or punish them, for indeed they are wrongdoers, you ˹O Prophet˺ have no say in the matter. It is a good interpretation.

Some of them said: (Or) implies the meaning of (until), meaning, It is not up to you, O Muḥammad, until Allah shows His mercy on them or punishes them. It is reported by Al-Farrā'.

Abū Ḥātim said; it is in accusative case with Ann underlying, as if He says: "It is not up to you, or to show His mercy on them, or to punish them."

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do with the matter...﴾ verse (4069) via Ibn Al-Mubarak on the authority of Ma'mar with a similar one, and he presented in Sālim's narration their names. 'Abd al-Razzāq in ((Tafsīr of the Qur'ān)) 1/132, and from his path was Ibn Abī Hātim in ((Tafsīr al-Qur'ān al-'Aẓīm)) 3/756.

[Qur'ān 129 :3] Then Allah (may He be glorified and exalted) said: ﴿To Allah ˹alone˺ belongs whatever is in the heavens and whatever is on the earth. He forgives whoever He wills, and punishes whoever He wills. And Allah is All-Forgiving, Most Merciful﴾.

[Qur'ān 130 :3] Allah Almighty said: ﴿O believers! Do not consume interest, multiplying it many times over﴾. Abū Ja'far and Shaybah recited it: ﴿Muda'fah﴾.

[884] 'Abdullah ibn Ḥamid informed us, Aḥmad ibn Muḥammad ibn Yūsuf informed us, Aḥmad ibn Ibrāhīm ibn Shādhān related to us, Ya'qūb ibn Sufyān, ibn Abū Bakīr related to us, 'Abdullah ibn Lahī'ah informed me, on the authority of 'Aṭā' ibn Dinār, that Sa'īd ibn Jubayr commented on the Almighty's statement: ﴿O believers! Do not consume interest, multiplying it many times over﴾, as saying, if someone is indebted to someone else and the time the debt is due, the debtor would ask him to pay it. Then, the one in debt would say: "Delay for me and I will increase the capital for you. They used to do that, accordingly Allah (Glory be to Him) admonished them

saying: ﴿And fear Allah) by not consuming interest, ﴿that you may proper﴾. (1)

[Qur'ān 131 :3] ﴿Guard yourselves against the Fire prepared for the disbelievers﴾.This verse denotes that the fire is created, as opposed to Jahmiyyah, because the naught cannot be prepared.

[Qur'ān 132 :3] ﴿Obey Allah and the Messenger, so you may be shown mercy﴾. Meaning, that you may be shown mercy and not punished.

[Qur'ān 133 :3] Allah Almighty said: ﴿And hasten towards forgiveness from your Lord﴾.

'Aṭā' said: the Muslims said the Prophet (P.B.U.H): The children of Israel were more honored to Allah than us. When anyone of them would commit a

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(1) **[884] The assessment of the reliability of the chain of transmitters:**
- In it, Sheikh al-Muṣannaf was not mentioned with criticism or praise (Jarḥ or Ta'dīl), and Aḥmad ibn Muḥammad differed in his justice and Ibn Lahī'ah: He is truthful but he was confused after up after the burning of his books.

Chain of narrators:
- It was recorded by Ibn Abī Hātim in ((Tafsīr al-Qur'ān al-'Aẓīm)) 3/760 from the way of Yaḥyá ibn 'Abdullah ibn Bakīr in it according to him.

sin, the repentance of their sins were put in front of their doors: Cut off your nose, cut off your ears and do such and such.

Hence the Messenger of Allah (P.B.U.H) remained silent until Allah Almighty revealed: ﴿And hasten towards forgiveness from your Lord﴾, meaning, hasten to good deeds that make worthy of forgiveness. The reciters of Syria and Medina dropped Wāw from it. The scholars differed over the cause that entitles man for forgiveness.

Ibn ʿAbbās (may Allah be pleased with them) said: Hasten to accept Islam, while Abū Al-ʿAliyah and Abū Rawq said: To migration. Ali ibn Abī Ṭālib (may Allah be pleased with him) said: To perform the duties.

According to ʿUthmān ibn ʿAffān (may Allah be pleased with him): It refers to sincerity. Anas ibn Mālik (may Allah be pleased with him) said: It refers to the first Takbīrah; while Saʾīd ibn Jubayr said: To perform the acts of obedience.

Yamān said: The five daily prayers. Aḍ-Ḍaḥāk said: It means Jihad. And ʿIkrimah said: It means the repentance. However, Muqātil said; the righteous deeds; and Abū Bakr al-Warrāq said: To perform duties and abandon prohibitions. And Sahl ibn ʿAbdullah said: It refers to Sunnah (practices of the Prophet (P.B.U.H). other views held that it means Fridays and congregational prayer.

﴿And a paradise﴾, means, to a paradise, ﴿As vast as the heavens and the earth﴾, meaning, its width as vast as the heavens and the earth, similar to Allah's the Almighty statement: ﴿The creation and resurrection of you ˹all˺ is as simple ˹for Him˺ as that of a single soul. Surely Allah is All-Hearing, All-Seeing﴾, i.e. as resurrection of a single soul.

The poet composed in this context:

Bagham thought my camel as a young she-goat

And it not a young she-goat.

He meant: the sound of a young she-goat.

This interpretation is held by Almighty's statement in Surat al-Ḥadīd:

﴿And a Paradise as vast as the heavens and the earth﴾[31:28], i.e. If it was stretched out and extended with each other.

The vast was specifically mentioned here by way of exaggeration, because the length of everything is usually greater than its width. Thus, He means: this is the description of its width, so how about its length?

This held by Az-Zuhrī view: He mentioned its width, but its length is known only by Allah. It is similar to Allah's the Almighty statement:

﴿Those ˹believers˺ will recline on furnishings lined with rich brocade﴾.[57:21]

It means: if its width were to stretch out and tied with each other. Here width was mentioned in particular as it implies: emphasis since the height of everything is usually greater than it width. As if He says: This is the description of its width, let alone its height?

This is affirmed by the statement of Al-Azharī: only its width was mentioned here, however, its height, no one other than Allah knows about it. This is what Allah Almighty referred to in His statement: ﴿Those ˹believers˺ will recline on furnishings lined with rich brocade﴾ [55:54] He described the lining of the garment with the best of adornment, as it is taken for granted that the outside will be better than the lining.

The scholars of Semantics said: He would not mean the vast that is the opposite of the length; rather, He would like to mention its width and its greatness. The Arabs used to say: It is wider than the desert, i.e. greater.

Jarīr composed:

Umamah urged to set the blame on me

And she never know the width of the heaven in the morning or at night.

Al-Aṣ-Ma'ī composed as well:

We are so coward to walk in the desert and

We have to twinge it as a cure.

Another poet said:

The earth of Allah so vast, however,

On the wanted scared, it is a pan of a balance.

It means: vast. This is by way of assimilation, not as it looks like the

heavens and the earth; meaning, it looks like the seven heaven and the seven earths as you think. It is similar to Allah's the Almighty statement: ﴿As long as the heavens and the earth will endure﴾[11:108].

It means: As you think, because they will be inevitably passing.

(Ya'lā ibn Abī Murrah) said: I met At-Tanūkhī, the messenger of Heraclius to the Messenger of Allah (P.B.U.H) in Hams as an old man. He said: I came to the Messenger of Allah (P.B.U.H) with a letter from Heraclius, he handed the letter to a man at his left, I asked: Who is the companion of yours who can read?

"Mu'awiyah," they replied, so the letter of Heraclius: "You have sent to me to peach me to a paradise as vast as the heaven and the earth, so where is the Fire?! The Messenger of Allah (P.B.U.H) said: "Glory be to Allah, and where is the night when the day comes?"

Tariq ibn Shihāb reported that some Jewish people asked 'Umar ibn Al-Khaṭṭāb (may Allah be pleased with him), and he had some of his companions. They said: You know the statement: ﴿And a paradise as vast as the heavens and the earth﴾ so where is the Fire?!

Thus, the people remained silent, then 'Umar said: "Tell me, where is the day when the night would come? And where is the night when the day would come? They said: We have the same similitude in the Torah.

Moreover, Anas ibn Mālik (may Allah be pleased with him) was asked about paradise: Is it in the earth or in the heaven? He replied: Which earth and which heaven under paradise?! It has been said: Where is it? He said: It is above the seven heavens under the Throne.

Qatādah said: They would think that Paradise lies above the seven heavens, and that Hell-fire lies under the seven earths.

﴿Prepared for those mindful of Allah﴾.

[Qur'ān 134 :3] Allah Almighty described them, saying: ﴿They are those who donate in prosperity and adversity﴾ i.e. in ease and difficult and in distress and comfort. The first merit that Allah described them is that they

are generous.

[885] Aḥmad ibn Ubay related to us, ʿImran ibn Mūsā related to us, Muḥammad ibn Al-Musayyib informed us, ʿAbdul Raḥmān ibn Al-Ḥārith related to us, Baqqiyyah ibn al-Walīd related to us, Al-Awzāʾī related to us, Az-Zuhrī related to us, on the authority of ʿUrwah, that ʿĀʾishah (may Allah be pleased with her) reported the Messenger of Allah (P.B.U.H) as saying: **"Paradise is the abode of generosity".** (1)

[886] Abū ʿAmr Al-Furātī informed us, Abū al-ʾAbbās (Aḥmad ibn Isḥāq Al-ʿAnbārī), Abū ʿAbdullah ibn Ḥāzim al-Baghawī related to us in Mecca, Ṣāliḥ ibn Ayyūb al-Hashimī related to us, Ibrāhīm ibn Saʾīd related to us, Saʾīd ibn Muḥammad related to us, on the authority of Yaḥyā ibn Saʾīd, on the authority of al-ʿAraj, Abū Hurayrah (may Allah be pleased with him) the Messenger of Allah (P.B.U.H) as saying: **"The generous man is near God, near paradise, near men and far from hell, but the miserly man is far from God, far from paradise, far from men and near hell. Indeed, an ignorant man who is generous is dearer to God than a worshipper who is miserly."** (2)

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(1) **[885] The assessment of the reliability of the chain of transmitters:**
- Very weak.
- Chain of narrators: It was recorded by Ibn ʿAdī in ((Al-Kāmil)) 4/1628-1629 and Al-Kharāʾiṭī in ((Makārim Al-Akhlaq)) 2/610 (651) on the authority of Aḥmad ibn ʿAbdul Raḥmān ibn Al-Ḥārith with it likewise, Imām Aḥmad said: … a reprehensible hadith.
- See: ((Tahdhīb al-Kamal)) by al-Muzzī 7/287.
- Ibn ʿUday said: Jaḥdar steals the ḥadīth and he is very weak.
- ad-Daraquṭnī said: This ḥadīth is not authentic, and it was narrated from all very weak chains of transmission.
- See: ((Fayḍ al-Qadīr)) by al-Manāwī 3/362, ((Dhākhirah al-Ḥāfiẓ)) by Ibn al-Qaysranī 2/1233, ((Al-Laʾālīʾ Al-Maṣnūʾah) by As-Suyūṭī 2/96.

(2) **[886] The assessment of the reliability of the chain of transmitters:**
- Very weak.

Chain of narrators:
- Narrated by At-Tirmidhī in the chapters on righteousness and connection in the chapter on generosity (1961), Ibn Uday in ((Al-Kāmil)) 4/460-461, ʿUqaylī in ((Aḍ-Ḍuʾfāʾ)) 2/117 (591), and Al-Baghawī in ((Muʾallim Al-Tanzīl)) 2/105 from the way of Saʾīd ibn Muḥammad Al-Warrāq in it, according to him.
- ʿUqaylī said: This ḥadīth has no basis from the ḥadīth of Yaḥyá or others.

[887] Abū ʿAmr Al-Furātī informed us, al-Ḥākim al-Jalīl Abū al-Faḍl Muḥammad ibn Aḥmad as-Sulamī Al-Marwazī, ʿAbdullah ibn Yaḥyā As-Sarkhasī informed us, al-Ḥusayn ibn al-Mubārak ibn Saʾīd Abū ʿAlī related to us in Tabaryah, ʿIsmāʾīl ibn ʿAyyāsh, ʿAbdul Salam ibn ʿAbdullah related to us, Anas ibn Mālik reported the Messenger of Allah (P.B.U.H) as saying: **"Liberality is a tree in paradise of which he who is liberal will seize a branch, and the branch will not leave him till it brings him into paradise. And niggardliness is a tree in hell of which he who is niggardly will seize a branch, and the branch will not leave him till it brings him into hell."** (1)

Allah's the Almighty statement: ﴿and who restrain anger﴾ i.e. those who control their anger when they became full of it, and restrain their rage without letting it out.

Kazama is literally means to restrain something when it becomes full. It is said: I have suppressed the skin: to fill it with water; same the water ways are called streams as they are full of water.

The singular form of it is "Kuzamah". It is said as well I suppress my anger, and of it: To the camels restrain their water within it. They do that out of terror.

Aʾshā of Bāhilah composed in describing a man who used to slaughter a lot of camels so that they get scared of him:

They would be scared of them when they would see him

- And Al-Albanī said in ((Silsilat al-Aḥādīth aḍ-Ḍaʾīfah)) 1/285: Very weak.
- And see: ((Al-Ilal)) by Ibn Abī Hātim 2/283-284, ((Al-Mughnī on Carrying Travels)) by Al-Iraqi 2/905.

(1) **[887] The assessment of the reliability of the chain of transmitters:**

- It is chain is very weak.

Chain of narrators:

- It was recorded by Ibn Asākir in ((Tārīkh Dimashq)) 50/289, from the way of Zakariyā ibn Duwayd ibn Muḥammad ibn Al-Ashʾath ibn Qays Al-Kindī. Ibn Duwayd Sheikh puts the ḥadīth on Ḥāmid al-Ṭawīl. See ((Mizān al-Iʾtidāl)) by Adh-Dhahabī 2/72.
- And the ḥadīth was narrated on the authority of Al-Ḥusayn ibn ʿAlī, Jābir, Abū Hurayrah, ʿĀʾishah, Abdul Raḥmān and ʿAbdullah ibn Jarad in the same way.
- Ibn Al-Jawzī said in ((Al-Mawḍuʾāt)) 2/536 (1108): These ḥadīths in all their aspects are not valid.

So that the water will be restrained in their interior.

[76/A] it was said in the same contexts: A grieved man: If he was full of distress and sadness; as Allah Almighty says: ﴿And his eyes turned white out of the grief he suppressed﴾ [12:84]

Allah Almighty said: ﴿His face grows gloomy, as he suppresses his rage﴾. [16:58] He also said in another verse: ﴿Who cried out ˹to Allah˺, in total distress﴾ [68:48]

﴿When hearts are at the throats, filled [with distress]﴾. [40:18]

Moreover, ʿAbūl Muṭṭalib ibn Hāshim said:

I urged my people and encouraged them to fight

And the people would be suppressed out fear.

According to Ḥadīth: **"There is nothing that is swallowed greater with Allah in reward than a slave of Allah who swallows and contains his rancor out of desire for the pleasure of Allah".**

[888] Abū ʿAmr al-Furātī informed us, Abū Muḥammad Al-Ḥasan ibn Muḥammad ibn Isḥāq al-Isfrāyīnī informed us, Abū ʿAbdullah ibn Zakariyā Al-Ghalabī related to us, Rūh ibn ʿAbdul Mu'min related to us, Abū ʿAbdul Raḥmān Al-Muqrī'' related to us, Sa'īd ibn Abū Ayyūb related to us, Abū Marḥūm related to us, on the authority of Sahl ibn Mu'ādh ibn Anas, that his father reported the Messenger of Allah (P.B.U.H) as saying: **"The one who suppresses anger and has the power to give effect to it will be called out by Allah, the Exalted, to the forefront of the creatures on the Day of Resurrection and he will be asked to choose any of the virgins (Hur) of his liking".** (1)

(1) **[888] The assessment of the reliability of the chain of transmitters:**
- The compiler's sheikh was not mentioned with criticism or praise (Jarḥ or Ta'dīl), and Ibn Zakariyyā spoke about it, and there are those whom I did not find.
- **Chain of narrators:**
- It was narrated by At-Tirmidhī in the chapters on righteousness and connection, the chapter on controlling anger (2021), and Abū Dāwūd, the book of literature, the

[889] Abū al-Qāsim Al-Ḥasan ibn Muḥammad ibn Ḥabīb recited to us: Abū Sa'īd Aḥmad ibn Muḥammad ibn Rumayḥ recited to us: Ibn Az-Zingī recited to us in Baghdad to al-'Arjī:

If you became angry so be venerable

You should suppress your anger and see and hear what you say.

Enough is honor to be patient at a time

In Which God will be pleased with you

And His statement: ﴿And who pardon the people﴾.

Al-Riyāḥī and al-Kalbī said: it means the slaves. Zayd ibn Aslam said: Those who pardon those who wronged them and mistreated them. According to Muqātil ibn Ḥayyān, said concerning this verse: We have been told that the Messenger of Allah P.B.U.H) said at it**: "They are few in in my nation, except whom Allah has protected, and they were much in the previous nation"**. (1)

[890] Aḥmad ibn Ubay informed us, Aḥmad ibn Dalwayh informed us, 'Abdullah ibn Ya'qūb informed us, Aḥmad ibn Muḥammad ibn Sahl informed us, Ṣālih ibn Muḥammad related to us, al-Qāsim ibn 'Abdullah related to us, on the authority of Muḥammad ibn 'Ajlān, on the authority of Al-Maqbarī, that Abū Hurayrah (may Allah be pleased with him) said: While the Messenger of Allah (P.B.U.H) was sitting with some of his companions, a man reviled Abū-Bakr and insulted him. But Abū Bakr remained silent. He insulted him twice, but Abū Bakr controlled himself.

He insulted him thrice and Abū Bakr took revenge on him. Then the Messenger of Allah (P.B.U.H) got up when Abū Bakr took revenge.

Abū Bakr said: Were you angry with me, Messenger of Allah?

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chapter on controlling anger (4777), and Ibn Mājah, the book of asceticism, the chapter on dreaming (4186), on the authority of Sa'īd ibn Abī Ayyūb, with a similar one.

- At-Tirmidhī said: This is a good hadith. Al-Albanī said in ((Ṣaḥīḥ Al-Jami Aṣ-Ṣaghīr)) 5/353 (6398): It is good.

(1) It was narrated by Ibn Abī Hātim in ((Tafsīr al-Qur'ān al-'Aẓīm)) 3/763 on the authority of a fighter similar to it, and there is an addition, and its chain of transmission is problematic. And see: ((Al-Jami' li Aḥkām Al-Qur'an)) by Al-Qurṭubī 4/207, ((Ad-Durr Al-Manthūr)) by As-Suyūṭī 2/130.

The Messenger of Allah (P.B.U.H) replied: An angel came down from Heaven and he was rejecting what he had said to you. When you took revenge, a devil came down. I was not going to sit when the devil came down. There are three qualities are right:

Allah augments the honor of a man who endures oppression patiently.

He who opens a gate of begging, Allah opens a gate of poverty (or he said a word similar to it).

He who opens a gate of charity or maintaining the relatives, Allah opens a gate of augment for him." (1)

'Urwah ibn Az-Zubayr said:

Some people will not attain honor even if they are honored

Until they are humiliated for some people

And they will be reviled and you see them bight-faced

They pardon not out of humiliation but out of forbearance.

﴿And Allah loves the good-doers﴾. It means: These things are good and whoever does it, will be good-doer.

Al-Ḥasan said that Ihsān (kindness) is to treat all people good without prejudice, such as the sun, the wind and the rain. Sufyān Ath-Thawrī is said: Ihsān is to treat well whom they wronged you; as verily, when you do good with the one who did good with is a type of trade as the dealings of the market; take and give.

As-Sarī as-Saqatī said: Ihsān is to do good as much as you can, because

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(1) **[890] The assessment of the reliability of the chain of transmitters:**

- Weak, and there are those for whom I did not find a translation, and the compiler's sheikh was not mentioned with criticism or praise (Jarḥ or Ta'dīl).

Chain of narrators:

- It was narrated by Al-Bayhaqī in ((Shu'ab Al-Iman)) 6/258 (8072) from the way of Ibn Ajlān with a similar one. Al-Bayhaqī said: Al-Layth narrated it, on the authority of Sa'īd Al-Maqbarī, on the authority of Bishr Ibn Miḥriz, on the authority of Sa'īd Ibn Al-Musayyib that a man insulted Abū Bakr. He said: Al-Bukhārī said: This is more authentic and it is mursal. Al-Albanī said in "Ḍa'īf Al-Jami' Al-Ṣaghīr" (p. 371) (2520): Weak, and see "Fayḍ Al-Qadīr" by Al-Manāwī 3/398 (3457).

you cannot do good at all time.

Abū al-Qāsim al-Ḥabībī recited: Abū Al-Abbas ʿAbdullah ibn Muḥammad Al-Jumānī recited:

Not elsewhere and anytime,

Doing favors is affordable

If you can afford it, so hasten

Lest you can cannot afford it

[891] ʿAbdullah ibn ʿḤamid al-Wazzān informed me, Muḥammad ibn ʿUmar At-Tājir informed us, Ibrāhīm ibn Al-Mahdi related to us, aṣ-Ṣalt related to us, ʿUthmān ibn Maṭar related to us, Thābit Al-Bunānī related to us, Anas (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying: said:

"I have seen palaces looking on Paradise, so I said; O Jibrīl: To whom these palaces? He said: For those who suppress their anger and those who forgive the people and Allah loves the good-doers". (1)

[Qur'ān 135 :3] Allah Almighty said: ﴿They are those who, upon committing an evil deed or wronging themselves﴾

Ibn Mas'ūd (may Allah be pleased with him) said: The believers said: O Messenger of Allah, the children of Israel were most honored to Allah than us. When one of them would commit a sin, he would find a written atonement before his door in the morning; such as: cut off your nose, cut off your ears or do such and such. Whereupon the Messenger of Allah (P.B.U.H) remained silent, then Allah Almighty revealed this verse, hence the Messenger of Allah

(1) **[891] The assessment of the reliability of the chain of transmitters:**
- Weak because of ʿUthmān ibn Maṭar, his ḥadīths on the authority of Thābit are reprehensible, and there are those whom I did not find. See: ((Tahdhīb al-Kamal)) by Al-Dhahabī 12/482.

Chain of narrators:
- It was recorded by Ibn Lāl and ad-Daylamī, as in ((Ad-Durr Al-Manthūr)) by As-Suyūṭī 2/136.

(P.B.U.H): "Should I tell with what is better than this", and he recited the earlier verse.

'Aṭā' said: It was revealed in Nabhan At-Tamar, whose nickname was Abū Muqbil: A beautiful woman came to buy dates from him. He said to her: This date is not good, and there is better than it at home, would you like to buy it? "Yes," she replied.

He brought her at his house and joined her to himself and kissed her. Then she said to him: Fear Allah; thus, he left her and regretted for what he did. Afterwards, he came to the Messenger of Allah and mentioned this incident for him. At this, this verse was revealed.

Muqātil and Al-Kalbī said that the Messenger of Allah established the bond of brotherhood between two men: one of them was from the Anṣār and the other was from Thaqīf, the Thaqafī set out in a battle and succeeded the Anaṣārī on his family.

One day, he bought some meant for them, and when the woman would like to take it from him, he followed her until the woman entered his house and he followed her. When she would drive him with her hand, he kissed her hand, and then he regretted for what he did and went out.

She said to him: By Allah, you neither kept the absence of your brother nor did you satisfy your need. The Anaṣārī came out and put his head on the dust and felt remorse.

When the Thaqāfī came back, the Anṣār did not receive him. He asked his wife about his case, and she said: "May Allah make many brothers like him, and described his case for him". At this, the Anaṣārī would wander in the mounts seeking forgiveness and turn in repentance to Allah.

The Thaqāfī pursued him until he found him, then he brought him to Abū Bakr (may Allah be pleased with him), hoping that he might find relief or ease at him.

The Anaṣārī said: I ruined. He said: What caused you to ruin? Then he reported

the whole story to him. Whereupon Abū Bakr (may Allah be pleased with him) said: Woe to you, Did not you know that Allah the most High is jealous of the fighter much more than He does for the resident?! Then they met ʿUmar (may Allah be pleased with him) and he said to them the like of it. Then they came to the Prophet (P.B.U.H) and they said as they said before, at this, Allah the Exalted revealed: ﴿They are those who, upon committing an evil deed or wronging themselves﴾.

It is a description of an omitted noun, estimated by: "And those who do an evil deed i.e. awful deed far from what Allah commanded them.

The term "Fuḥsh" refers originally to lewdness and obscenity, for this the man who is so high is called excessive height, and ugly words are called obscene words, and for the one who utters it insolent.

As-Suddī said: Al-Faḥīshah is meant for adultery. This is held by what Ḥammād narrated from Thābit, from Jābir (may Allah be pleased with him) said concerning the verse: ﴿They are those who, upon committing an evil deed or wronging themselves﴾. By the Lord of the Ka'ba, it means some people who committed adultery. ﴿Or wronging themselves﴾ with disobedience: Muqātil and Al-Kalbī said: It means what is lower than adultery, such as kissing, touching, or looking to what is forbidden. Al-Assam said: ﴿They are those who, upon committing an evil deed﴾ refers to major sins, and ﴿Wronged themselves﴾ means minor sins.

According to another view: ﴿They are those who, upon committing an evil deed﴾, i.e. commit it by doing, or ﴿wronged themselves﴾ only by saying. ﴿Remember Allah﴾.

Ad-Ḍaḥāk said: They remembered standing before Allah the Exalted. In addition, Muqātil and Al-Wāqidī said: They remembered that Allah would hold them for accounting. Muqātil ibn Ḥayyān said: They would mention Allah by their tongue upon committing sin.

﴿Seek forgiveness for their sins - and who can forgive sins except Allah﴾, meaning, no one other than Allah would forgive sins.

﴿And [who] do not persist in what they have done while they know﴾.

The scholars differed over the meaning of persistence: the majority of scholars said: It means: they neither insist on it, nor did they stay on it, but they would seek forgiveness and turn in repentance.

Qatādah said: "Beware of persistence, as those who persisted in the way of disobedience and did not abandon the prohibitions of Allah until they died while they persisted on disobedience, indeed had ruined".

Al-Ḥasan said: If someone commits a sin intentionally, it is persistence until he would repent of it. Moreover, As-Suddī said the meaning of persistence is to commit sins without seeking forgiveness.

The Messenger of Allah (P.B.U.H): **"He who asks pardon is not a confirmed sinner, even if he returns to his sin seventy times a day."**

[892] Abū Ḥātim Aḥmad ibn Muḥammad al-Ḥātimī al-Muzakkī informed, Abū ʿAbdullah Muḥammad ibn Al-Ḥusayn ibn ʿAlī al-Balkhī related to us, Muḥammad ibn Khushnam related to us, al-Ḥasan ibn ʿAmr related to us, Bishr ibn Ibrāhīm related to us, on the authority of Khalīfah ibn Sulaymān, on the authority of Abū Salamah ibn ʿAbdul Raḥmān, Abū Hurayrah (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:**"No major sin is considered major while seeking pardon and no minor sins is considered minor with persistence."** (1)

The persistence backs in origin to confirm on doing something.

(1) [892] The assessment of the reliability of the chain of transmitters
- Its chain of transmission is fabricated, Bishr's ḥadīths are fabricated.
- See: ((Al-Kāmil)) by Ibn Uday 2/447.
- Chain of narrators: Narrated by Aṭ-Ṭabarānī in ((Musnad ash-Shāmyyīn)) 4/380 (3606) on the authority of Bishr ibn ʿUbayd al-Rāsibī, narrated to us Abū ʿAbd al-Raḥman al-Anbarī, on the authority of Makḥūl, on the authority of Abū Salamah with a similar one. Ibn Ḥajar said: Its chain of narrators includes Bishr ibn Abd al-Wārith, and it is Matrūk (rejected). It was presented that he was Bishr ibn ʿUbayd and he is a denier of hadith on the authority of the Imams.
- See: ((Al-Kāmil)) by Ibn Uday 2/447, ((Mizān al-I'tidāl)) by Al-Dhahabī 1/320, and it was narrated by: Ishāq ibn Bishr in ((Al-Mubtada')) on the authority of ʿĀ'ishah, Ibn Ḥajar said in ((Al-Kāf ash-Shāf)) 1/ 416: And Isḥāq hadith is rejected.

﴿While they know﴾. The context of the verse is that: They remember Allah, thus they would repent of their sins and they would not insist on what they committed and they would know, and who can forgive sins except Allah'.

Ibn 'Abbās, Al-Ḥasan, Muqātil, Al-Kalbī and ibn Yasār said: They know that it is a sin. Furthermore, Ad-Ḍaḥāk said: They know that Allah the Exalted is the one who can forgive the sin.

As-Suddī: While they know that they had committed sin. Another view held that they know that persistence on disobedience is harmful and to abandon the sin is better than insisting on it. As the poet said: Confess your sin and then seek pardon of it….as insisting on it is two sins.

Al-Ḥusayn ibn Al-Faḍl said: They know that they have a Lord who accepts repentance. This is quoted from the saying of the Prophet (P.B.U.H) said: **"Whoever committed a sin and has known that he as a Lord who forgives sin, his sins will be forgiven even if he would not seek pardon."**

He (P.B.U.H) said; "Allah the Exalted says: **"Whoever knows that he has a Lord who can forgive sins, I forgive him without no matter was his sins."**

'Ubayd ibn 'Umayr said: It was written on some of the revealed Books of Allah: "O son of Adam ! I shall go on forgiving you so long as you pray to Me and aspire for My forgiveness whatever may be your sins."

[893] I heard Abū Bakr Muḥammad ibn Aḥmad ibn 'Abdūs, I heard Abū Bakr Muḥammad ibn Ḥamdūn ibn Khālid says: I heard Aḥmad ibn al-Walīd saying: I heard Sa'īd ibn Nuṣayr saying: I heard Sayyār ibn Ḥātim saying: I heard Ja'far Adh-Dab 'I saying: I heard Muḥammad ibn Al-Munkadir saying: I heard Jābir ibn 'Abdullah (May Allah be pleased with them) saying: The Messenger of Allah (P.B.U.H) said: **"A man among those before you from the Children of Israel passed by a skull, then he looked at it and said: O my Lord, You are, You are, and I am, I am, You accept forgiveness and I commit the sin, then he bowed down in prostration. Then he was told: Raise your head, It is me who accept forgiveness and It is you, who commits the sin, then he raised his sin and**

he was forgiven." (1) According to another view: They know that if they seek forgiveness, they will be forgiven, and that repentance erases whatever sins before it.

[Qur'ān 136 :3] ﴿Their reward is forgiveness from their Lord and Gardens under which rivers flow, staying there forever. How excellent is the reward for those who work ˹righteousness˺!﴾, i.e. the reward of the good-doers.

It was reported: Allah (Glory be to Him) revealed to Moses (peace be upon him) said: What a shameless the one who aspires to my Paradise without deed, O Moses: How can have mercy on the one who would not obey me. Shahr ibn Ḥawshab said: Seeking paradise without action is a considered a sin.

According to Thābit Al-Bunānī: I have been told that Iblīs cried when this verse was revealed: ﴿They are those who, upon committing an evil deed or wronging themselves﴾, to the end of it.

[Qur'ān 137 :3] Allah Almighty said: ﴿Similar situations came to pass before you﴾.

Ibn Zayd said: the term Sunan means Situations, while al-Mufaḍal said: It means Nations; and the "Sunnah" refers to the nation.

The poet said in this context:

The people have never seen a bounty as they did of yours

Nor did they see the like of you in the previous nations.

According to some views: It means: the people of Sunan. 'Aṭā' said: It means legislation.

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(1) **[893] The assessment of the reliability of the chain of transmitters:** There are those for whom I could not find a biography, and those who was not mentioned with criticism or praise (Jarḥ or Ta'dīl).
- Chain of narrators: Ibn Uday recorded it in ((Al-Kāmil)) 2/570 from the way of Aḥmad Ibn Al-Walīd al-Ummī, with a similar one.
- He said: I do not know this ḥadīth except from this route.
- And see: ((Dhākhirah Al-Ḥāfiẓ)) by Ibn Al-Qaysranī 4/2141 (4969).

Al-Kalbī said: Every nation had a Sunnah (a path to be followed), if they follow it, Allah would be pleased with them.

Mujāhid said: Nations came to pass before you who belied the messages of the prophets, accordingly they ruined.

Sunnah lexically means the pattern and the leader who should be followed. It is said: "Someone introduced a good practice and someone introduced an evil practice: If he does something that the people followed him whether it is good or bad.

Labīd composed:

No people except their forefather introduced for them practices

And every people has their practices and their leaders

Sulaymān ibn Qattah said:

Those who followed the footsteps of Banū Hāshim

They introduced good practices for us.

This verse means that My situations in the previous nations who came to pass before you who denied and disbelieved to l will delay them and gradually lead them to destruction, until the waiting period expires, then I would punish them and support my prophets.

[Qur'ān 137 :3] ﴿So travel throughout the land and see the fate of the deniers﴾.

The last term for the ﴿deniers﴾, of them and this verse is concerned with the day of Uḥud. The verse means: I will delay them to an appointed term till my punishment is due upon them, and my support will be for the Prophet (P.B.U.H) and his companions.

[Qur'ān 138 :3] ﴿This﴾ it refers to what I have mentioned earlier, as said by ibn Isḥāq. Others said: It refers to the Qur'ān.

﴿An insight for humanity﴾ it is includes all people, ﴿And a guidance﴾ from misleading, ﴿And a lesson﴾ from the ignorance, ﴿for the God-fearing﴾, in particular.

[Qur'ān 139 :3] Allah (may He be glorified and exalted) said: ﴿Do not falter or grieve﴾, this verse includes a consolation from Allah Almighty to His Prophet (P.B.U.H) and to the believers for they were struck them of injured and causalities on the day of Uḥud.

He also urges them to fight their enemy, and forbids them to fail or weaken, accordingly He said: ﴿And do not weak﴾, i.e. do not be weak or coward, O companions of the Messenger from fight your enemies due to what you are afflicted with on the day of Uḥud of injuries and causalities.

﴿And do not grieve﴾ because your enemies had the upper hand on you and what you had befallen you of defeat and calamity. At this day, five of the Migrants were killed, they are: Ḥamzah ibn 'Abdul Muṭṭalib, Muṣ'ab ibn 'Umayr the carries of the banner of the Messenger of Allah (P.B.U.H), 'Abdullah ibn Jaḥsh, the maternal cousin of the Prophet (P.B.U.H), (and Uthmān ibn Shamash), and Sa'īd the freed salve of 'Utbah. Besides, seven people were killed from among the Helpers.

﴿And you﴾ you are ﴿have the upper hand) i.e. your will eventually be the victorious and have the upper hand on them. ﴿If you are believers﴾, meaning, if you are true believers and because you are believers.

Ibn 'Abbās (may Allah be pleased with them) said: the companions of the Messenger of Allah (P.B.U.H) were defeated at the pass. While they are at this case, Khālid ibn al-Walīd came in an attempt to ascend the mount on them, whereupon the prophet (P.B.U.H)**: "O Allah, do not make them ascend upon us, O Allah, we have no power except with You, O Allah, only this few group of people who worship you in this town."**

Therefore, Allah Almighty revealed this verse, accordingly a group of the Muslim archers ascended the mount and threw the horses of the disbelievers until they defeated them, and this is the saying of Allah: ﴿**And you have the upper hand**﴾.

Al-Kalbī is of the view that this verse was revealed after the day of Uḥud when the Messenger of Allah (P.B.U.H) ordered his companions to chase

the disbelievers, and they were badly injured. Hence the Messenger of Allah (P.B.U.H) said: **"Only those who witnessed the battle with us yesterday are allowed to set out"**.

This was difficult of Muslims, then Allah Almighty sent down this verse. This is proven by Allah's statement (Glory be to Him): ﴿Do not falter in pursuit of the enemy﴾, (104 :4).

Another view held that do not falter because you are defeated, and do not grieve over what you missed of booty.

﴿If you are believers﴾, it means if you believe in the destiny and promise of Allah the Highest.

[Qur'ān 140 :3] Allah Almighty said: ﴿If you have suffered injuries at Uḥud…..﴾. According to Rashid ibn Sa'd: at the day of Uḥud, the Messenger of Allah suffered feeling of grief and distress, and the woman would come with their killed husbands and sons, slapping their cheeks, so the Messenger of Allah (P.B.U.H) said: **"Why do this with your Messenger"**, whereupon Allah Almighty revealed: ﴿If you have suffered injuries﴾: if you are injured on the day of Uḥud, ﴿they suffered similarly﴾ on the day of Badr.

Muḥammad ibn As-Samayfa' read it: (Qarḥ) with Fataḥ of Qāf as an infinitive. While Al-A'mash, 'Aṣim, Ḥamzah, Al-Kisā'ī and Khalaf read it with Ḍammah of Qāf, and it is the reading of ('Abdullah) ibn Mas'ūd (may Allah be pleased with him.

However, the other reciters read it with Fatḥah with Qāf and it is the recitation of 'Ā'ishah (may Allah be pleased with her), and the choice of Abū 'Ubayd and Abū Ḥātim. They said, as it is the tongue of Tuhāmah and Ḥijāz. They are two dialects like Al-Jahd and Al-Juhd (effort), and Al-Wajd and Al-Wujd (grief).

According to another view: Al-Qarh with Fatḥah refers to injuries, while with Ḍammah it refers to the pain of the injury.

﴿We alternate these days of victory and defeat᾽ among people﴾. One day they win and another they lose. (The Muslims had the upper hand the disbelievers on the day of Badr and killed seventy among them and took seventy as captives).

On the day of Uḥud, the disbelievers had the upper hand that they injured seventy one among them and killed seventy five among them. Anas ibn Mālik (may Allah be pleased with him) said: the Messenger of Allah (P.B.U.H) came with ʿAlī ibn Abī Ṭālib (may Allah be pleased with him) and he had sixty He about sixty wounds caused by stabbing, striking or shooting with arrows.

The Messenger of Allah kept on wiping over it and they would be healed with the permission of Allah Almighty as if it would not be found.

This verse is similar to Allah's statement: ﴿Why is it when you suffered causalities﴾ [3:165], meaning on the day of Uḥud.

﴿Although you had made your enemy suffer twice as much﴾ [3:165] at Badr i.e. of the causalities and captives.

[894] Abū Al-Faḍl ʿUbayd Allah ibn Muḥammad ibn ʿAbdullah ibn Muḥammad al-Fāmī informed us while I was reading at him in Jumada al-Awwal in the year three hundred and eighty-six), Abū Al-᾽Abbās Muḥammad ibn Isḥāq As-Sarrāj informed us, al-Ḥasan ibn Salam related to us, Sulaymān ibn Dāwūd Al-Hashimī related to us, that ibn ʿAbbās (may Allah be pleased with them) said: When it was Uḥud day, Abū Sufyān ascended the mountain, then the Messenger of Allah (P.B.U.H) said: **"O Allah, they should not higher i.e. in position or in power"** than us i.e. the Muslims. He said: Abū Sufyān stayed an hour and said: where is Abū Kabshah? Where is ibn Abī Kuḥāfah? Where is ibn Al-Khaṭṭāb?, hence ʿUmar (may Allah be pleased with him) said: Here is the Messenger of Allah (P.B.U.H), and here is Abū Bakr (may Allah be pleased with him), and here I am ʿUmar. Today is a vengeance for the Badr Day. This for that. War is attended with alternated success Umar (may Allah be pleased with him) said: "No, they are not the same.

Our killed men are housed in Paradise; but yours are in Fire." Abū Sufyān said: If you think this is true, then we would have disappointed and failed. Abū Sufyān said: "The mutilation of your killed is something I did not order it; but it did not displease me." (1)

Abū al-Qāsim al-Ḥabībī recited to me, Abū Al-Ḥasan Al-Karzī recited: ʿAbū ʿAbdullah ibn Muḥammad al-Qāsim al-Jumaḥī

I see people have invented something

And they have an incident in every season

They would abuse those whom they find poor

Even if he was truthful or trustworthy among them

On day we win and another we lose

One day we are pleased and another we are grieved.

[Qur'ān 140 :3] Allah (Glory be to Him) said: ﴿So that Allah may reveal the ˹true˺ believers﴾, meaning: We alternate these days of victory and defeat so that Allah may reveal the true believers among you, and the hypocrites, so they became separated from each other. It is said that it means: So that Allah may know those who believed by their actions as He knew before He had imposed on them.

﴿Choose martyrs from among you﴾, He honors some people with dying as martyrs, because the Muslims said: O Allah, show us one day as the day of Badr, in which we fight the idolaters and die as martyrs. When it was Uḥud day, Allah Almighty chose martyrs from among them.

﴿And Allah does not like the wrongdoers﴾.

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(1) **[894] The assessment of the reliability of the chain of transmitters:**
- It was narrated through a good (Ḥasan) chain.
- **Chain of narrators:**
- It was recorded by Aṭ-Ṭabarī in ((Jami Al-Bayan)) 4/105 on the authority of Ikrimah on the authority of Ibn ʿAbbās similarly, and Ibn Hishām mentioned in ((Al-Sīrah Al-Nawawiyah)) 3/93-94 on the authority of Ibn Isḥāq some of it. And see: ((Al-Maghāzī)) by Al-Wāqidī 1/296.

[Qur'ān 141 :3] Allah (may He be glorified and exalted) said: ﴿And that Allah may purify the believers﴾, meaning to purify them from their sins, and ﴿and destroy the disbelievers﴾, meaning, to diminish them and destroy them.

[Qur'ān 142 :3] Then Allah (Glory be to Him) consoled them, saying: ﴿Do you think you will enter Paradise without Allah proving which of you ⌜truly⌝ struggled ⌜for His cause⌝ and patiently endured?﴾.

It occurred in accusative as adverb, or by implication of An al-Mukhafafah.

[Qur'ān 143 :3] ﴿You certainly wished ⌜for the opportunity⌝ for martyrdom before encountering it﴾. As they wished to engage in a battle as they did at Badr, so Allah caused them to fight on the day of Uḥud. This is His statement: ﴿Now you have seen it﴾, meaning, its causes and effects.

﴿And you were looking on﴾.

[Qur'ān 144 :3] Allah (may He be glorified and exalted) said: ﴿Muḥammad is no more than a messenger; other messengers have gone before him﴾

The scholars of Tafsīr and military expeditions: The Messenger of Allah (P.B.U.H) set out with seventy men until he camped at the mountain pass of Uḥud. He chose fifty archers and put on command of them ʿAbdullah ibn Jubayr, a man from Banū ʿAmr ibn ʿAwf, and he is a brother of Khawat ibn Jubayr. They were fifty men and issued his orders to the archers: **"Drive off the horses from us by means of arrows, lest they should attack us from behind (the rear). Whether we win the battle or lose it, stand steadily in your position and mind that we are not attacked from your side."**

Then Quraishites came and Khālid ibn al-Walīd on the right flank, and ʿIkrimah ibn Abī Jahl was on the left flank. They accompanied the women who would beat the drums and recite poetry, and Hind would say:

We are the daughters of Tariq

we walk on the cautions

And we put perfume in our clothes

If you fight bravely, we will embrace

And unfold mats to welcome you.

But if you flee from the battlefield, we leave you,

Desert you and no more love you."

Abū ʿĀmir ʿAbd ʿAmr ibn aṣ-Ṣayfī was the first to encounter them in Aḥābīsh, together with the slaves of the Meccans. He fiercely fought them until the battle inflamed.

Therefore, the Messenger of Allah (P.B.U.H) said:

"Who is ready to take this sword and give it its proper due and strike the enemy's faces with it till it was bent."

Abū Dujānah, Simāk ibn Kharashah took it.

He was a man of courage who sued to swagger at war. He had a red band which he wore round his head. Whenever he was head-banded everybody knew that he was determined to fight to death.

Therefore as soon as Abū Dujānah took the Prophet's (P.B.U.H) sword, he banded his head and started strutting amongst the fighters, saying

I am the one whom my intimate friend made covenant with,

When we were under the palm-trees on the mountain side.

The covenant that we made was that I should not fight at the rear.

But fight at the front heroically with the sword of Allah and His Messenger.

Watching him doing that, the Messenger of Allah (P.B.U.H) said: **"This is a sort of walking that Allah detests except in such situation."** Then the Messenger of Allah (P.B.U.H) and his companions attacked the polytheists and defeated them.

Moreover, ʿAlī ibn Abī Ṭālib (may Allah be pleased with him) killed Ṭalḥah ibn Abī Ṭalḥah while he would carry the standard of Quraysh, thus Allah supported the believers with His victory.

Az-Zubayr ibn Al-'Awwām (may Allah be pleased with him) said: I have seen Hind and her fellows running away towards the mountain, showing up their maids nothing prevent from taking them captives.

When the archers looked at the disbelievers defeated, and they saw the companions of the Prophet (P.B.U.H) seizing the booty, they came to capture it. Thus, they differed, some of them said: We should not disobey the command of the Messenger of Allah (P.B.U.H) while others said: everything is over now.

Then most of them joined the army and left their positions .When Khālid ibn al-Walīd saw that the archers are few and the Muslims occupied themselves with the plunder. And he saw their backs unprotected, he callout out to the horsemen of the polytheists, then he attached the companions of the Messenger of Allah (P.B.U.H) from behind them and defeated them and killed them.

ʻAbdullah ibn Qamiʾah threw the Messenger of Allah (P.B.U.H) with a stone that broke his nose and his front teeth and wound him in this forehead, and his companions left him. ʻAbdullah ibn Qamiʾah-may Allah curse him-would like to kill the Messenger of Allah (P.B.U.H).

Hence, Muṣʾab ibn ʻUmayr defended of him, and he was the bearer of the standard of the Messenger of Allah in both battles of Badr and Uḥud.

The name of his standard was "al-ʻUqāb" until Muṣʾab was killed while he was defending of the Prophet (P.B.U.H). Ibn Qamiʾah-may Allah curse him-He came back and said that he killed the Prophet (P.B.U.H). He said: I have killed Muḥammad and there. Then a cry proclaimed that Muḥammad has been killed. It is said that this proclaimer was Iblīs-may Allah curse him. The Muslims would retreat and the Messenger of Allah (P.B.U.H) started to call out the people and say: **"Come to me, O servants of Allah, come to me, O servants of Allah"**, thus thirty men assembled around him and protected him until the polytheists left him.

Moreover, Saʾd ibn Abī Waqqāṣ (may Allah be pleased with him) struck arrows until his spear bent. And the hand of Ṭalḥah ibn ʻUbayd Allah (may Allah be pleased with him) was injured while he was defending of the Messenger of Allah (P.B.U.H).

Furthermore, the eyes of Qatādah ibn An-Na'mān (may Allah be pleased with him) was injured on the day of Uḥud until if fell on his cheeks, then the Messenger of Allah brought them back until they became better than before.

When the Messenger of Allah was going up the hillock, he was followed by Ubay ibn Khalaf al-Jumaḥī who was saying: Either I kill him or I will be killed". The Companions of Muḥammad said: "O Messenger of Allah ! Do you mind if one of us combats with him ?" But the Messenger of Allah said: Leave him ! When he drew nearer to him, the Messenger of Allah (P.B.U.H) took the spear from Al-Ḥārith ibn As-Simma (may Allah be pleased with him). He stabbed him in his neck that it made him roll off his horse over and over. He was lowing like a bull and saying: "Muḥammad killed me".

When he returned to Quraysh, they found that he had a small scratch in his neck. He said: if this stab were in Rabī'ah or Muḍar, I would have killed him. He had already told me when we were in Mecca: "I will kill you." By Allah, had he spat on me, he would have killed me. A day later, he died in a place called Sarif, on his way back to Mecca.

In this context, Ḥassān ibn Thābit (may Allah be pleased with him) said:

He had inherited ignorance from his father

Ubay when the Messenger fought him

You came to him there carrying bones

And threatened him and you are ignorant

And Banū An-Najjār had killed Umayyah from

Among you when he sought help, O 'Aqīl.

He also said concerning him:

Would anyone inform Ubay from me

You have been doomed to Hell

You have gone astray from away

And you would take an oath

You build castles on air

And the disbelief will be in vanity

You have stabbed with a well-honored man

He has never gone astray

He has a favor over all people

If the calamities struck the people.

They said: It was rumored that the Messenger of Allah (P.B.U.H) has been killed. Whereupon some Muslims said:

We wish we had a contact with ʻAbdullah ibn ʻUbay, to take for us a trust from Abū Sufyān. Some of the companions sat down and threw what they would carry in their hands. Some of the hypocrites said: If Muḥammad was killed, so back to your first religion.

Besides, Anas ibn An-Naḍr, the uncle of Anas ibn Mālik, whom he was named after him, said: O People, If Muḥammad was killed, the Lord of Muḥammad was not killed, and why would you live after the Messenger of Allah (P.B.U.H), so fight for what the Messenger of Allah (P.B.U.H) would fight, and die for what he died. Then He said: "O Allah ! I apologize to You for what these (i.e. his companions) have done, and I denounce what these (i.e. the pagans) have done." Then he advanced fighting with his sword and fought until he died.

Afterwards, the Messenger of Allah (P.B.U.H) moved to the rock, and he would call out the Muslims. The first one who recognized the Messenger of Allah (P.B.U.H) was Ka'b ibn Mālik (may Allah be pleased with him).

He said: I recognized him with his eyes. He shouted as loudly as he could: "O folks of Muslims be cherished ! The Messenger of Allah (P.B.U.H) is here, but the Messenger of Allah signed to him to stop lest his position should be located by the idolaters. A group of his companions assembled around him, thus, the prophet (P.B.U.H) blamed them for escaping. They said: O Messenger of Allah: we ransom you with our fathers and mothers. I heard

that you were killed, so we were in panic, and we turned on back on our heels. At this, Allah Almighty revealed: ﴿Muḥammad is no more than a messenger; other messengers have gone before him﴾.

Muḥammad is the one who deserves all praise, as praises are due for the perfect. Praising is a rank over praise, it is only due for the one who has all attributes of human perfection. And Allah Almighty has honored his Prophet (P.B.U.H) with two attributes derived of the Name of Allah Almighty, Muḥammad and Aḥmad. Ḥassān ibn Thābit (may Allah be pleased with him) said in this context:

Have not you see that Allah has sent His servant

With his clear sings and Allah is Most High and Most Sublime

He gave him some of His names

So Allah is praised and this is Muḥammad

A prophet who came to us after despair and

And interval in religion and the idols were worshipped in the earth

Allah sent him a bright light and a guide

And his face shines out like the sun and moon in one.

[895] ʿAbdullah ibn Ḥamid informed us, Abū Jaʾfar Muḥammad ibn ʿAbdullah related to us, (Hāshim ibn Yūnus) related to us, Abū Ṣāliḥ related to us: Al-Layth related to me, Muḥammad ibn ʿAjlān related to me, on the authority of his father al-ʿAjlān, Abū Hurayrah (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

"Did you not see how Allah kept away from the curse and revile of Quraysh, they abuse and revile dispraised and I am praised." (1)

(1) **[895] The assessment of the reliability of the chain of transmitters:**

- In it there are those whom I did not find, and the sheikh of the compiler was not mentioned with criticism or praise (Jarḥ or Taʾdīl), and it is authentic for others to follow up.

Chain of narrators:

- It was recorded by Imām Aḥmad in ((al-Musnad)) 2/340 from the way of al-Layth

[896] Abū al-Qāsim Ya'qūb ibn Aḥmad ibn As-Sari informed us, Abū Bakr ibn ʿAbdullah ibn Yūsuf informed us, Abū al-Qāsim ʿAbdullah ibn Aḥmad ibn ʿĀmir informed us, Ubay related to me, ʿAlī ibn Mūsā al-Riḍā related to us, Abū Mūsā ibn Ja'far related to me, Abū Ja'far ibn Muḥammad related to me: Abū Muḥammad ibn ʿAlī related to me, Abū ʿAlī ibn Al-Ḥusayn related to me, Abū Al-Ḥusayn ibn ʿAlī related to me, Abū ʿAlī ibn Abū Ṭālib

(May Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying: **"If you name your son Muḥammad, so honor him and given him way in the sitting, and do not beat him in his face. No people would have a consultation from among them and is attended by the one whose name is Aḥmad or Muḥammad, and they entered them in their consultation, except it was good for them. And no banquet was prepared and the one whose name is Aḥmad or Muḥammad attended him except this house was glorified twice a day."** (1)

[897] Abū Bakr al-Jawzaqī informed us, Abū Al-ʿAbbās ad-Daghūlī informed us, Abū Al-Azhar related to s, Abū An-Naḍr related to us, Shu'bah related to us, from Ḥamid Aṭ-Ṭawīl said: I hear Anas ibn Mālik (may Allah be pleased with him) saying: The Messenger of Allah was in the market, a man said: O Abū al-Qāsim, so the Messenger of Allah (P.B.U.H) turned around to him, the man said: I call out this man. Hence the Messenger of Allah (P.B.U.H) said: **"Name yourselves after me, but do not call yourselves by my Kuniya."**(2)

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with it, and Al-Bukhārī in the book al-Manāqib, in the chapter on what came about the names of the Messenger of Allah, may Allah bless him and grant him peace (3533), and Al-Ḥumaydī in ((al-Musnad)) 2/481 (1136) on the authority of Abū al-Zinād on the authority of al-Araj On the authority of Abū Hurayrah, it is attributed to him, and in it is the follow-up of al-ʿAraj, who is ʿAbd al-Raḥman ibn Hurmuz, the proven trust of ʿAjlān, and the follow-up of Abū Zinād, the trustworthy jurist, of Muḥammad ibn ʿAjlān.

(1) **[896] The assessment of the reliability of the chain of transmitters:**
- It is fabricated.

(2) **[897] The assessment of the reliability of the chain of transmitters:**
- Its chain is authentic.
- Chain of narrators: It was recorded by Al-Bukhārī in the Book of Sales; in the Chapter of What is Mentioned in the Markets (2120), and Muslim in the Book of

[898]Abū Bakr al-Jawzaqī informed us, Abū Al-ʿAbbās ad-Daghūlī informed us, Muḥammad ibn Ismāʾīl ibn Sālim informed us, Tariq ibn ʿʿAbdul ʿAzīz related to us, Muḥammad ibn ʿʿAjlān related to us, on the authority of his father, Abū Hurayrah (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying: **"Do not combine my name and my Kuniya, I am Abū al-Qāsim, Allah gives and I divide."** (1)

Then it was permitted for ʿAlī and his son (may Allah have mercy on them) to do that.

[899] Abū Bakr Al-Jawzaqī informed us, Abū al-ʿAbbās ad-Daghūlī informed us, Abū Zurʾah related to us, ʿAbdul ʿAzīz ibn Al-Khaṭṭāb al-Kūfī related to us, Qays ibn Al-Rabīʾ related to us from Layth from Muḥammad ibn Bishr from Muḥammad ibn Al-Ḥanfiyyah, ʿAlī (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying: **"If you give birth to a child, name him after me and give him my Kuniya."**(2)

Etiquette, in the Chapter on What is Desirable of Names (2131). On the authority of Ḥāmid, on the authority of Anas, on the authority of him, and Al-Bayhaqī in ((As-Sunan Al-Kubrā)), The Book of Victims, in the chapter of what he hates to be called a nickname 9/309, via Shu'bah, on the authority of him.

- And see: ((Ṣaḥīḥ Ibn Hibbān)) 13/130 (5813), ((Al-Musnad)) by Abī Ya'lā 6/420 (3787).

(1) **[898] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is good.
- Chain of narrators: Al-Bukhārī recorded it in ((Al-Adab Al-Mufrad)) 2/302 (824), on the authority of Al-Layth, and Aḥmad in ((Al-Musnad)) 2/433 on the authority of Yaḥyá Al-Qaṭṭān, and At-Tirmidhī in the Book of Literature, in the chapter on what came about the dislike of combining the name of the Prophet (P.B.U.H), with his nickname (2841) and Ibn Hibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 13/132-134 on the authority of Sufyān, all of them on the authority of Ibn ʿAjlān with it in the same way, At-Tirmidhī said: This is a good and authentic ḥadīth.

(2) **[899] The assessment of the reliability of the chain of transmitters:**

- weak.
- Chain of narrators: It was recorded by Al-Bukhārī (843) and Al-Ḥākim in ((Al-Mustadrak)) 4/309, via Quṭr, on the authority of Mundhir Ath-Thawrī, who said: I heard Muḥammad Ibn Al-Ḥanafīyah. He mentioned something like it, and there is an addition to it. He said: ʿAlī, may Allah be pleased with him, said: This was a concession for me. Al-Ḥākim graded it Ṣaḥīḥ, and Al-Dhahabī agreed with him.

Allah Almighty says: ﴿If he dies﴾ on his bed, ﴿Or if he was killed you turn back on your heels﴾. You again regress to disbelief.

﴿And he who turns back on his heels﴾ retreat to disbelief, ﴿He will never harm Allah at all﴾, his harm lies upon himself.

﴿And Allah will reward those who are grateful﴾. Az-Zuhrī reported from Sa'īd ibn al-Musayyib, on the authority of Abū Hurayrah (may Allah be pleased with him) said: When the Messenger of Allah (P.B.U.H) died, 'Umar ibn Al-Khaṭṭāb (may Allah be pleased with him), said: I heard that some of the hypocrites claims that the Messenger of Allah (P.B.U.H) died. Indeed, the Messenger of Allah (P.B.U.H) did not die, but he went to meet His Lord, in the same way as Mūsā ibn 'Imran did. He was absent forty nights from his people then he came back, though they said he had been dead. By Allah, the Messenger of Allah (P.B.U.H) will be back and he will cut off the hands and legs of those who claim his death."

He said: Abū Bakr (May Allah be please with him) came forth to the Mosque on a mare-back. At the Mosque, he dismounted and entered. He talked to nobody but went on till he entered 'Aisha's abode, and went directly to where the Messenger of Allah (P.B.U.H) was. The Prophet was covered with a Yemeni mantle. He uncovered his face and tended down, kissed him and cried. Then he said: "I sacrifice my father and mother for your sake. Allah, verily, will not cause you to die twice. You have just experienced the death that Allah had ordained."

Then he went out and found 'Umar talking to people. He said: "'Umar, be seated." 'Umar refused to do so. People parted 'Umar and came towards Abū Bakr, who started a speech saying: "And now, he who worships Muḥammad, (P.B.U.H), and Muḥammad is dead now. But he who worships Allah, He is

- Ibn Ḥajar said in ((Fatḥ Al-Bārī)) 10/573: Its chain of transmission is strong, and it was narrated by At-Tirmidhī in the Book of Literature, Chapter: What came about the hatred of combining the name of the Prophet (P.B.U.H), with his nickname (2843), At-Tirmidhī said: This is an authentic ḥadīth.

Ever Living and He never dies. Allah says: ﴿Muḥammad is no more than a Messenger and indeed (many) Messengers have passed away before him﴾, till the end of the aforementioned verse.

Ibn ʿAbbās said: "By Allah it sounded as if people had never heard such a Qur'ānic verse till Abū Bakr recited it as a reminder. So people started reciting it till there was no man who did not recite it."

Abū Hurayrah said: ʿUmar said had said: "By Allah as soon as I heard Abū Bakr say it, I fell down to the ground. I felt as if my legs had been unable to carry me so I collapsed when I heard him say it. Only then did I realize that Muḥammad (P.B.U.H) had really died."

[Qur'ān 145 :3] Allah Almighty said: ﴿No soul can ever die without Allah's Will﴾. Meaning: It is not for a soul to die except with the permission of Allah.

According to Al-Akhfash: Lām in His statement ﴿Lirasūl﴾﴾ is transferred, and its estimation: No soul would die.

﴿Without Allah's Will﴾. With the knowledge of Allah. Another view stated that with the command of Allah.

﴿At the distended time﴾, meaning, every soul has an appointed term (It will reach it) and a provision it will get it. Nobody and delay or advance it.

Muqātil said: from the Preserved Tablet, and the word "Kitāb" occurred in accusative as infinitive, that is, Allah has determined an appointed term. It is similar to His statement ﴿Allah's promise﴾ [9:72] and ﴿Mercy from you Lord﴾[44:6], and ﴿the design of Allah﴾ [27:88]

And His statement: ﴿Allah has prescribed upon you﴾[4:24]. The verse involves exhortation, meaning: Believer in fate and destiny.

﴿Those who desire worldly gain﴾, i.e. whoever seeks the worldly pleasure with his acts of worship, ﴿We will let them have it﴾ as a recompense for his deed. It is similar to Allah's statement: ﴿Whoever desires the harvest of the Hereafter, We will increase their harvest﴾. [20 :42]

The scholars of Semantics (Ahlul Ma'ānī) are of the view that this verse is general and it implies: We will give him whatever We had given him. It is proven by the verse: ﴿Whoever desires this fleeting world ˹alone˺, We hasten in it whatever We please to whoever We will﴾ [17:18]

This verse was revealed for those who left their positions on Uḥud day for the sake of the booty.

His statement: ﴿And those who desire heavenly reward, We will grant it to them﴾. It means those who were firm their leader: "Abdullah ibn Jubayr until they were killed. ﴿And We will reward those who are grateful﴾, meaning, the monotheists and obedient.

The majority of reciters read it with Nūn for His saying: "We will", however, Al-'Amash recited it with Yā' referring to Allah the Exalted. [900] Abū' 'Amr Aḥmad ibn Abī Ḥamdūn Al-Furātī (read to him in Jumadā Al-Awwal, the year three hundred ninety two years of Hijrah) related to us, Abū Muḥammad 'Abdullah ibn Muḥammad ibn Ya'qūb al-Bukhārī related to us, Aḥmad ibn Muḥammad ibn Nu'aym related to us, Yazīd ibn Hārūn related to us, Yaḥyā ibn Sa'īd informed us, Muḥammad ibn Ibrāhīm informed me that he heard 'Alqamah ibn Waqqāṣ al-Laythī said: I heard 'Umar ibn Al-Khaṭṭāb (may Allah be pleased with him) said: I heard the prophet (P.B.U.H) saying: **"The value of an action depends on the intention behind it. A man will be rewarded only for what he intended. And the emigration of one who emigrates for gaining a worldly advantage or for marrying a woman is for what he has emigrated."** (1)

[Qur'ān 146 :3] Allah Almighty said: ﴿Imagine˺ how many devotees﴾.

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(1) **[900] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including whom I could not find and those who were not mentioned with Jarḥ or Ta'dīl, and it is true and agreed upon by other than the path of 'Abdullah Al-Bukhārī.
- Chain of narrators: I did not find anyone who reported it from this route.
- Al-Bukhārī recorded it in the book The Beginning of Revelation, Chapter How the Revelation Began (1) and Muslim, Book of Leadership, Chapter Who Fights Hypocritically, on the authority of Yaḥyá ibn Sa'īd Al-Anṣārī (1907).

Al-Ḥasan and Abū Ja'far recited it: ﴿Kayn﴾ without Ḥamzah or Tashdīd wherever it was in the Qur'ān; while Mujāhid, ibn Kathīr and Shaybah read it: ﴿Kā'in﴾ with Madd and Ḥamzah and with Takhfīf. It was the view held by Abū 'Ubayd considering the saying of Ubay ibn Ka'b to Zirr ibn Ḥubaysh: How do you count the Surat of al-Aḥzāb? He replied: such and such verse.

Ibn Muḥayṣin read it (WaKāyn) with Mad without noon, the more authentic from him is (WaKa'in) on the pattern of (Waka'ayn).

The other reciters read it ﴿WaKa'in﴾ with Shaddah as Ka'in, and it is the tongue of Quraysh, and the choice of Abū Ḥātim. They have all the same meaning. al-Mufaḍal composed:

How many people you can see in the district of my kinship.

He would say be careful of Ḥaḍariyyah.

He said by way of Tashdīd:

How many people they put

Their brother above them and they are honored

Another poet combined the two tongues, said;

How many enemies we destroyed without glory

And how many weak and scared we have supported.

It means: How many, and it is the Kāf of assimilation, joined with (Aī) used for interrogation.

It was not written in the form of Tanwin except in this letter.

﴿Fought along with their prophets﴾

Ibn Kathīr, Nafi', Abū 'Āmir and Ya'qūb read it as ﴿has been killed﴾, it is a reading of ibn 'Abbās, and the choice of Abū Ḥātim. However, the others read it: ﴿Fought﴾, and it is the reading of ibn Mas'ūd and the choice of Abū 'Ubayd.

According to the recitation: ﴿Fought﴾, based on His statement: ﴿they have never faltered﴾ the verse. They cannot be described as they have never

faltered if they were killed. This is held by what Sa'īd ibn Jubayr said: We have never heard a prophet who was killed in a battle.

According to Abū 'Ubayd: If Allah Almighty praised the one who fought, accordingly it comprises those who were killed. However, if He praised who were killed in particular, none others than them will be meant. Hence, the word fought is more general. The one who read it as ﴿were killed﴾: it has three meanings:

The first phase: fighting will be meant for the Prophet (P.B.U.H), at this, the meaning of the speech: ﴿has been killed﴾. The verse will have an ellipsis. It means: He has a lot of devotees, as if you say: the leader was killed and he had a huge army, meaning: He has a great army. It is similar to: I went out in a business. Meaning: I have.

The second phase: both the Prophet and those who were with them will be killed. At this the speech will be means for some of those who were with him. The Arabs used to say: We have killed Banū Tamīm and Banū so and so, they mean killed some of them. Hence the meaning of

﴿They were not faltered﴾ refers to those who had not been killed.

The third phase is that killing will be meant for the devotees in particular.

Concerning His statement: ﴿many devotees﴾:

Ibn Mas'ūd, Abū Raja', Al-Ḥasan and 'Ikrimah read it: ﴿Rubyyūn﴾ with Ḍammah of Rā'. It is the tongue of Banū Tamīm. While others read it with Kasrah, and it is the Rubyyūn is the plural from of Ribbah; it is the group. According to 'Ibn 'Abbās, Mujāhid, Qatādah, al-Rabī' and as-Suddī: It means many people. Ḥasan ibn Thābit said in this context:

If some people were away from the truth, we will combat them in groups.

Ibn Mas'ūd is of the view that al-Rubyyūn means thousands of people.

Ad-Ḍaḥāk said: the Ribyyah denotes one thousands of people.

Al-Kalbī said; the one Ribyyah is ten thousand. Al-Ḥasan said: they are patient scholars and Jurists. According to ibn Zayd: They are the followers; and

al-Rubyyūn is the leaders, and al-Ribyyūn is the subjects. According to some views: the term Ribyyūn refers to those how worship Allah. The Arab used to change the vowel of then noun when they attribute it to something else; as if when you attribute Baṣrī to al-Baṣrah. Similarly, Ribyyūn is attributed to God.

Some of them said: obedient and repentant to Allah Almighty.

﴿But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit﴾. The majority of reciters read it Wahnū﴾ with Fatḥah, while Qa'nab and Abū as-Simāl al-'Adawī recited it with Kasrah of Hā'.

Who read it with Fatḥah; it is derived from Wahna Yahinu Wahna, like: Wa'da, Ya'idu, and Wa'da. It is narrated by Al-Mubarid and composed in this:

If the arrows were gathered and it was thrown

By someone who is brave and courageous

They would aim the target and it they were lost

So how weak is the one who lost them.

According to the reading of Kasrah; it is derived from Wahna Yahinu, like: Warima and Yarimu (to swell). This view is held by Abū Ḥātim.

Al-Kisā'ī said: It is derived from Wahina, Yuhinu and Hanā, like: Wajil, Yujil and Wjala (to fear).

The poet composed:

The pursuit of sustenance separates one from his home and his beloved

And it turns the strong and powerful one weak and feeble.

The verse means: They never lose heart due to what they are afflicted with from injuries, and the murder of the companions. And they never weakened because of the killing of their prophet.

﴿Nor did they weaken or submit﴾ Qatādah and Al-Rabī' said: it means: They did not retreat from their religion or their insight, but the fought for the same cause as his prophet used to fight until they breathed their last.

As-Suddī said: They never be humiliated. While 'Aṭā' said: They never sought help for anyone. Muqātil said: they did not submit nor did they surrender to their enemies.

Abū Al-'Aliyah: They never lost heart, and al-Mufaḍal and al-Qutaybī said: they did not humble themselves, for this the needy would accept charity for his humbleness.

They did not lose heart nor, but they remained steadfast for the command of their Lord and the obedience of their Prophet and fighting their enemy.

﴿And Allah loves the steadfast﴾.

[Qur'ān 147 :3] Allah Almighty said: ﴿And all they said was﴾. According to the recitation of Al-Ḥasan and ibn Abī Isḥāq: (Kawluhum) is used in nominative as subject noun of Kāna and its predicate is the phrase:

﴿But that they said﴾. The other reciters read it with accusative as the predicate of "was", and the noun is: ﴿But that they said﴾, its implication: They did not say but their saying, as His statement: ﴿But the answer of his people﴾ [7:82], and ﴿their argument is only that they say﴾ [45:25], and so on. The meaning of the verse: they did not say when their Prophets were killed except they would say:

﴿Our Lord ! Forgive our sins and excesses﴾, it means our major sins, it is originally refers to go beyond the limit.

﴿Make our steps firm﴾, make them firm in order not to slip and

﴿And grant us victory over the disbelieving people﴾. Therefore, why do not you do like this, O companions of Muḥammad (P.B.U.H).

[Qur'ān 148 :3] ﴿So Allah gave them the reward of this world﴾, according to the recitation of Al-Jaḥdarī: ﴿So Allah rewarded them﴾, it is derived from ath-Thawāb (reward).

﴿The reward of this world﴾, refers to victory and booty. And ﴿And the excellent reward of the Hereafter﴾: the reward and the Paradise, ﴿For Allah loves the good-doers﴾.

[Qur'ān 149 :3] ﴿O believers! If you yield to the disbelievers﴾, meaning: the Jews and the Christians: ʿAlī ibn Abī Ṭālib (may Allah be pleased with him) said that it means the hypocrites who said to the believers when they defeated: back to your brothers and join their religion.

﴿They will turn you back on your heels﴾, they will drag you to your first religion; that is: disbelief.

﴿And you will become losers﴾, you will be prejudiced. Then Allah (Glory be to Him) says: ﴿But no! Allah is your Guardian﴾: He will protect you and keep your religion, ﴿And He is the best Helper﴾.

[Qur'ān 150 :3] Allah Almighty said: ﴿We will cast horror into the hearts of the disbelievers﴾.

As-Suddī said: When Abū Sufyān and the idolaters were on their way back to Mecca, on the day of Uḥud, when they reached somewhere, they regretted, saying: How bad we have done, we have killed a lot of them except the few who escaped from among them, then we left them, go back and pull them by the root.

When they determined to do this, Allah the Exalted, cast terror in their hearts until they retreated. We will discuss this story later, Insha'Allah-So Allah Almighty revealed in this: ﴿We will cast horror﴾.

Ayyūb as-Sikhtiyānī read it: (He will cast) with Yā' refers to Almighty, as He said: ﴿But no! Allah is your Guardian﴾, however, the others read it: with noon i.e. ﴿We will cast terror﴾. Meaning, we will throw ﴿We will cast horror into the hearts of the disbelievers﴾ i.e. fear.

Abū Ja'far, ibn ʿĀmir, Al-Kisā'ī and Ya'qūb recited it with Tashdīd of ʿAyn. This view was held by Abū ʿUbayd and Abū Ḥātim. However, the other reciters read with Takhfīf.

﴿For associating ˹false gods˺ with Allah﴾ it is in the form of infinite, its estimation is: with what they associated others with Allah.

﴿A practice He has never authorized﴾. They have any proofs, excuses or signs of it.

Then Allah Almighty informed about their final destination saying: ﴿The Fire will be their home—what an evil place for the wrongdoers to stay!﴾

[Qur'ān 152 :3] Allah (Glory be to Him) said: ﴿Indeed, Allah fulfilled His promise to you﴾, Muḥammad ibn Ka'b Al-Quraẓī said: When the Messenger of Allah (P.B.U.H) returned to Medina, and they were afflicted with what had befallen them in Uḥud.

Some of His companions said: "Why we were afflicted with this?! And Allah had promised us with victory, hence Allah Almighty revealed: ﴿Indeed, Allah fulfilled His promise to you﴾, who promised you with victory, that is: ﴿Yes, if you remain patient and conscious of Allah﴾ the verse.

And the Messenger of Allah (P.B.U.H) command to the archers: Do not leave your positions; we will be victories as long as you remained in your places.

The verb Sadaqa is transitive to two objects, such as Mana'a (to prevent), and Ghaḍiba (to get angry), etc.

He Almighty said next:﴿when you ˹initially˺ swept them away by His Will﴾

The Messenger of Allah (P.B.U.H) made the mountain of Uḥud behind him and turn his face to Medina, and made ʿAtbān, it is a mountain at his left. He put the archers to stand on it and made ʿAbdullah ibn Jubayr (P.B.U.H) a leader on them. He said to them: Protect our backs, even if you see us became victorious, do not share with us, and if you see we are killed, do not support us.

The polytheists came and started fighting, thus, the archers started to shoot the disbelievers horsemen with arrows, and Muslims would strike them with swords until they turned back over heels and were defeated. That is His statement: ﴿when you ˹initially˺ swept them away by His Will﴾, meaning, to fiercely kill them, as the poet said:

We have fiercely killed them with the swords

So the rest of them turned back over heels.

Abū ʿUbaydah said; Al-Hass is to uproot them by killing. It is said; Jarad Mahsūs: Killed by cold. And a tough year: if it was very difficult.

Ru'bah said:

When you complain of a difficult year

It will devour the green and dry.

He Almighty said: ﴿Then your courage weakened﴾ some scholars said: Until you lost heart, they made (until) as the end, accordingly it is unconditional. Others said It bears the meaning of When, and there is delay and advance in the speech, and Wāw in His statement ﴿And you disputed﴾ is appendix.

The context of the verse: Until you have disputed in your affairs and disobeyed, your courage weakened, i.e. you lost heart. The Meaning of dispute is disagreement and it is derived from the people takes away something from each other.

Their disagreement was that the archers had talked to each other when the polytheists defeated and said: the polytheists had lost so what should we do, hence some of them said: "We should not disobey the commands of the Messenger of Allah (P.B.U.H), thus, 'Abdullah ibn Jubayr (may Allah be pleased with him) remained steadfast, along with less than ten people, however they others hasten to seize the plunder.

When Khālid ibn al-Walīd and 'Ikrimah ibn Abū Jahl observed this, they attached the archers and killed 'Abdullah ibn Jubayr and his companions (may Allah be pleased with them), and then they attacked Muslims. Therefore, the matter turned upside down and Muslims were exposed and they would fight in disorder, they would strike each other by mistake out of panic. At this, Iblīs –May Allah curse him-called out-Muḥammad has been killed-this was the cause of Muslims defeat.

﴿After Allah had brought victory within your reach﴾, o folks of Muslim, i.e. victory and booty. ﴿Among are some who desire world﴾ it refers to those who left their positions and hastened to attain booty.

﴿While others desired a heavenly reward﴾. It refers to those who remained firm with 'Abdullah ibn Jubayr until they were killed.

‘Abdullah ibn Mas’ūd (may Allah be pleased with him) said: We have never thought that among the companions of the Messenger of Allah (P.B.U.H) desire the pleasures of this worldly life until the it was the day of Uḥud, and this verse was revealed.

﴿Then He turned you back from them [defeated]﴾, meaning, he turned you back from them by defeat,

﴿that He might test you and He has already forgiven you﴾, so He did not uproot you after this disobedience and sin. This is the view held by majority of scholars of Tafsīr. It is similar to ﴿Then We have forgiven you﴾ [2:52] According to Al-Kalbī: It means: He pardoned you and would not punish you for you committed of sin.

﴿And Allah is the possessor of bounty﴾: the possessor of blessing, ﴿for the believers﴾.

[Qur’ān 153 :3] Allah (may He be glorified and exalted) said: ﴿Remember ˹when you were running far away ˹in panic˺—not looking at anyone﴾, meaning, He has forgiven you when you were running far away in panic.

The majority of reciters read it ﴿Tus’idūn﴾ with Ḍammah of Tā’ and Kasrah of ‘Ayn, while Abū Rajā’ al-‘Aṭāridī, Abū ‘Abdul Raḥmān as-Sulamī, al-Ḥasan and Qatādah read it with Fatḥah of Tā’ and ‘Ayn.

Ibn Muḥayṣin and Shibl recited it with Yā’ (Remember when they were running away of panic﴾, meaning: the believers. Then he resumed addressing them: ﴿While the Messenger was calling to you from behind !﴾.

Abū Ḥātim said: It is said: ‘Uṣ’idu when you move forward at the direction of your face, and Ṣa’īdu, when you ascend a mountain or the like. Thus, Is’ād is to move in the same level of the earth, while aṣ-Su’ūd is to ascend on the mountains, the surfaces and upstairs, and etc.

Al-Mubarrid said; Us’id means to go father somewhere.

Al-A’shā said:

O man who asks me where I went father

We have a date with the people of Yathrib.

Al-Farrā' said: Iṣ'ād means to start leaving and descending "Inḥidār" is to return from it. It is said: We have left from Baghdād to Mecca, Khurāsān, and so forth, if we leave from it and proceed in traveling. And we say: We descended: If we returned and Abū 'Ubaydah composed.

You would cry over leaving….today I have come back again.

The proof of the public recitation is the saying of the prophet (P.B.U.H) for the defeated: **"You went further in it."**

Abī ibn Ka'b read it: (while you are running away towards the valley), and the evidence for Fatḥah of Ta' and 'Ain what has been narrated that they ran far away towards the mountain in panic.

Thus, both the recitations are right; as it was from among them ascending and leaving towards the mountain. However, al-Mufaḍal said: both of Ṣa'da and Uṣ'ida have the same meaning.

He Almighty said then: ﴿Not looking at anyone﴾, meaning: not looking to each other while you were running away.

Al-Ḥasan read it with one Wāw, following the handwriting, same when you say: Istaḥyyatu and Istaḥytu. According to Al-Kalbī concerning His statement "Not looking at anyone", it means the Prophet Muḥammad (P.B.U.H).

﴿While the Messenger was calling to you from behind!﴾, meaning, at the end of you and from behind you, saying: **﴿Hasten to me, O salves of Allah Hasten to me, O slaves of Allah, I'm the Messenger of Allah, whoever fights, he will be entitled to Paradise."**

It is said: Someone came at the end of people and the last of people.

﴿So Allah rewarded you﴾, meaning, recompensed you, He meant punishment, it is originally comes in context of good deeds, as He (the Almighty) says: ﴿And give them tidings of a painful punishment﴾.

The poet said:

I fear that Ziyād will be given …..Black chains or lashes.

The meaning of the verse resembles this; He replaced the reward that you would desire for ﴿with distress upon distress﴾.

Al-Ḥasan said: It means: with distress of the polytheists on the day of Badr. It is said: a distress after distress, the first one is what they missed of victory and booty, while the second distress: What they were afflicted with of murder and defeat. It was said: the first distress: What they were afflicted with murder and injuries, but the second distress what has been rumored that Muḥammad (P.B.U.H) has been killed, so that they forgot the first distress.

It was said: the first distress is that Khālid ibn al-Walīd was very near to them, and the second distress is that when Abū Sufyān was very near to them. The Messenger of Allah (P.B.U.H) started to call people until he reached the people of the rock. When he put an arrow in his bow and would like to throw it. He said: I'm the Messenger of Allah; they were rejoined for this when they saw the Messenger of Allah (P.B.U.H).

Whereupon, the Messenger of Allah (P.B.U.H) was rejoined when he saw some of his companions who were steadfast. When the Messenger of Allah (P.B.U.H) gathered with them, they were got rid of their grief.

They remembered the victory and what they missed of it, and mentioned their companions who were killed. Later, Abū Sufyān and his fellows came until they stood at the door of the pass, then he overlooked them. When the Muslims realized this, they were concerned about it. They though that they would come to killed them, so they forgot what they were concerned.

The Messenger of Allah (P.B.U.H) said: **"They should not be higher than us, "O Allah, if you destroy this band of adherents to Islam, you will not be worshiped upon the earth».** Then He appointed some of his companions they pelted them with stoned until they caused them to descend, so they descended quickly.

(Allah Almighty said): ﴿Now, do not grieve over the victory﴾, of what you missed of victory and booty. ﴿Or the injury you suffered﴾, the term "Ma" in a position of genitive, meaning, nor what you were afflicted of murder and defeat, until you forgot this distress, and you are distressed with what you are suffering than that you have suffered before.

al-Mufaḍal said: "No," is a relative, it means: Do not grieve over what you missed and what afflicted you. You deserve this chastisement because you disputed amongst you and left your positions.

﴿So that the People of the Scripture may know﴾. [57:29]

﴿And Allah is All-Aware of what you do﴾.

[Qur'ān 154 :3] ﴿Then after distress, He sent down serenity in the form of drowsiness overcoming some of you…..﴾.the verse.

'Abdullah ibn Az-Zubayr reported from his father Az-Zubayr ibn Al-'Awwām (may Allah be pleased with him) said: I recall when I was with the Messenger of Allah (P.B.U.H) when the battle broke out severely, Allah (Glory be to Him) sent down upon us a drowsiness, and I remember the saying of Mu'tab ibn Qushayr while drowsiness covers me, I would hear it as a dream. He would say: ﴿If we had any say in the matter, none of us would have come to die here﴾.

Then Allah Almighty sent down: Then He sent down upon you﴾, O believers and people of certainty, ﴿Serenity﴾, mean peace, it comes in form of Infinitive, like 'Aẓamah'(greatness), and Ghalabah' (mightiness).

According to the reading of ibn Muḥayṣin: ﴿Amnah﴾ with Sukūn of Mīm, ﴿Drowsiness﴾, as appositive of serenity,﴿overcoming some of you﴾.

Ibn Muḥayṣin, Al-A'mash, Ḥamzah, Al-Kisā'ī and Khalaf read it with Tā', i.e. ﴿Taghsha﴾, referring to the word serenity.

The other reciters read it with Yā', refers to drowsiness. This view was held by Abū 'Ubayd and Abū Ḥātim. Abū 'Ubayd argued that drowsiness is subsequent to action. Ibn 'Abbās (may Allah be pleased with both of them) said: He sent down upon them drowsiness on this day that covered them after they were scared. As the one who sleeps is the one who feels secured, yet the scared cannot sleep.

It is similar to the verse ﴿And remember when He overwhelmed you with drowsiness﴾ [8:11] in Surat al-Anfāl concerning the battle of Badr.

Ḥammād ibn Salamah from Thābit Al-Bunānī, from Anas from Abū Ṭalḥah (may Allah be pleased him): I raised my head on the day of Uḥud, so I have never seen anyone unless he was overtaken by drowsiness.

Abū Ṭalḥah said: I was among those who were overwhelmed by drowsiness at this day. The sword would fell from my hand and I would take it, then it would fell from my hand and I would take it.

﴿Some of you﴾, meaning: the hypocrites-Mu'tab ibn Qushayr and his fellows. It came in nominative as a subject and its predicate is His statement: ﴿While others﴾.

﴿While another faction worried about themselves﴾, they were care-worn, it is said: an important matter and the Arabs used to say: You are concerned with such matter.

﴿Thinking of Allah other than the truth﴾, as if He would not support Muḥammad, or that Muḥammad had been killed.

﴿The thought of ignorance﴾; i.e. like the thought of the people of ignorance or the idolaters. They would say: ﴿They ask, ﴿Do we have a say in the matter?﴾﴾, meaning, we have nothing to do with this? It is an interrogation meant for negation.

﴿﴿Do we have a say in the matter?﴾﴾, meaning we have not say in such thing. ﴿Say, ˹O Prophet,˺ ﴿All matters are destined by Allah.﴾

Abū 'Amr and Ya'qūb read it with nominative as subject and its predicate is implied in His statement: ﴿by Allah﴾, this subject and its predicate became a predicate for "Inna", as when you say: "Indeed, Abdullah's face is good-faced. Hence 'Abdullah is subject and his face is a second predicate, while Ḥasan is his predicate, and the sentence comes in place of the first predicate. Others recited it with accusative, i.e. ﴿Kullahu﴾, it was said as adjective.

Jubayr reported from aḍ-Ḍaḥāk, that ibn 'Abbās (may Allah be pleased with both of them) commented on Almighty's statement: ﴿While others were disturbed by evil thoughts about Allah—the thoughts of ˹pre-Islamic˺

ignorance﴾. It is concerned with those who deny the divine decree, that is, they disputed about the divine decree, Hence Allah Almighty said: ﴿Say, ˹O Prophet,˺ ﴿All matters are destined by Allah﴾, meaning, the divine destiny, whether it was good or bad.

﴿They conceal in their hearts what they do not reveal to you. They say ˹to themselves If we had any say in the matter, none of us would have come to die here﴾.

The hypocrites said to each other: If we were of sound mind, we should not have set out with Muḥammad for fighting the Meccans, and our heads would not be killed. Whereupon, Allah Almighty said: Say to them ﴿Even if you were to remain in your homes﴾, meaning, they would have set out.

Ibn Abī ʻAblah read (Laburriza) with Ḍammah of Ba' and Tashdīd of Rā', in passive form.

﴿Those among you who were destined to﴾, those decreed to, ﴿destined to be killed﴾.

Qatādah recited it as, ﴿Qital﴾, ﴿would have met the same fate﴾, and ﴿Allah tests what is within you﴾, that Allah tests, ﴿What is within you and purifies what is in your hearts﴾, to bring out ﴿purifies what is in your hearts. And Allah knows best what ˹hidden˺ in the heart is﴾. (What is hidden in the hearts be good or bad).

[Qur'ān 155 :3] Allah (may He be glorified and exalted) said: ﴿Indeed, those ˹believers˺ who fled﴾: were defeated, ﴿From among you﴾ O Muslims, ﴿on the day the two enemies met﴾ the army of Muslims and the army of polytheists.

﴿They were made to slip by Satan﴾. al-Mufaḍal said: Drive them to slip; it is derived from slip, i.e. the sin. Al-Qutaybī said: He urged them to slip, as if when you say I urged him to work. It is said that azzal and istazal have the same meaning.

Al-Kalbī said: Satan adorned for them their deeds due to some of what they have done, i.e. with the bad omen of the sin. Some commentators said: because they had left their positions.

Al-Ḥasan said: ﴿with some of what they had earned﴾, meaning, their yield to the whispers of Satan after defeat.

﴿But Allah has pardoned them. Surely Allah is All-Forgiving, Most Forbearing﴾.

[901] Abū Bakr Muḥammad ibn ʿAbdullah Al-Jawzaqī informed us during my reading to him in Muharram in the year eighty-eight and three hundred of Hijrah, Abū Al-Abbas Muḥammad ibn ʿAbdul Raḥmān ad-Daghūlī (recited to him in Sha'ban, in the year twenty-five and three hundred of Hijrah). Ibrāhīm ibn Isḥāq Az-Zuhrī informed us, Ja'far ibn ʿAwn related to them, that Kulayb ibn Wael said: A man came to ibn ʿUmar and asked him about ʿUthmān: did he witness the battle of Badr? "No," he replied. He said: "Did he witness the pledge of Al-Riḍwān?" "No," he replied. He said: "was he from among those who fled on the day the two armies met?" "Yes," he replied.

He has been told: This man sees that you have abused him. He said: Bring him to me: As for Badr: The Messenger of Allah has cast an arrow on his behalf. As for the pledge of al-Riḍwān, the Messenger of Allah (P.B.U.H) has given allegiance on his behalf, so the hand of the Messenger of Allah (P.B.U.H) is with the hands of ʿUthmān.

As for those who fled on the day in which the two armies met, Allah Almighty has excused and forgiven them. (1)

(1) **[901] The assessment of the reliability of the chain of transmitters:**
- Well, it is true for others.
- Chain of narrators: I did not find anyone who narrated it from this path, but Al-Bukhārī recorded it in places including it in the book "The Virtues of the Companions" in the chapter on the virtues of ʿUthmān ibn ʿAffān Abī ʿAmr Al-Qurashī, may Allah be pleased with him (3699), and At-Tirmidhī in the book on the virtues in the chapter on the virtues of ʿUthmān ibn ʿAffān (3706) from On the side of Abī Awana, ʿUthmān ibn ʿAbdullah ibn Mawhab narrated to us that a man from the people of Egypt made the pilgrimage to the House... He mentioned something like it, and in some of the words there is a slight difference. And in it is the follow-up of ʿUthmān ibn ʿAbdullah ibn Mawhab Al-Baṣrī at-Tābiʿī' (the successor), and he is trustworthy in their agreement, as in ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar (4491) by Clip ibn Wael, and Al-Waḍāh ibn ʿAbdullah Al-Yashkurī Abī ʿAwānah, and he is trustworthy and confirmed by Ja'far ibn Awn, as in ((Al-Taqrīb)) Ibn Ḥajar (33).

[Qur'ān 156 :3] Allah Almighty said: ﴿O believers! Do not be like the unfaithful﴾, meaning, the hypocrites: 'Abdullah ibn Ubay and his fellows.

﴿Who say about their brothers﴾ who are brothers in hypocrisy or in lineage.

﴿Who travel throughout the land or engage in battle﴾ set out in a business or the like of it then they died, ﴿Or if they were engaged in a battle﴾. If they engaged in a battle and they were killed.

The word Ghuzzā is a noun plural whose form does not change in accusative, nominative and genitive case.

The singular form of it is Ghāzī, such as: Nā'm and Nuwam (a sleeper), and Qā'īm and Quwwam (standing), and Ṣā'im and Ṣuwam, and Shāhid (a witness) and Shuhhad", and Qā'il (speaker) and Quwwal ﴿If they had stayed with us, they would not have died or been killed﴾.

It means: What they said and what they thought.

﴿A cause of agony﴾: grief. ﴿Within their hearts﴾, the distress is to grieve over something you missed that was within his reach.

The poet composed:

Alas! I have not satisfy my desire of you

Nor did I enjoy with your neighborhood

Then Allah Almighty stated that life and death is at His own hand, it makes no difference if someone is present or in a journey. He said:

﴿It is Allah who gives life and causes death. And Allah is All-Seeing of what you do﴾

Ibn Kathīr, Ṭalḥah, Al-A'mash, Al-Ḥasan, Shibl, Ḥamzah, Al-Kisā'ī and Khalaf read it with Yā', while others read it with Tā'.

[Qur'ān 157 :3] ﴿Should you be martyred or die in the cause of Allah﴾. Nafī' and most of al-Kūfah reciters other than Abū Bakr all places in this context with Kasrah of Mīm.

Others read it with Ḍammah; they were held by Ḥafṣ in these two letters in particular in this Surah. Who read it with Ḍammah, it refers to māt, Yamūtu", such as the root of the verb 'Say', 'Saying, I have said', and from the

verb ‘Be’ ‘Being’, and (was, were). And who read it with Kasrah, it is derived from “Died, and is dead, similar to the word “be fearing and fear.

And from the verb “be freighted of”, ﴿then His forgiveness﴾. In the return, ﴿and mercy are far better than whatever ˹wealth˺ those ˹who stay behind˺ accumulate﴾; of spoils.

The majority of reciters read it: ﴿Tajma’ūn﴾ with Ta’, because Allah Almighty said in the verse: 157:

﴿Should you be martyred or die in the cause of Allah﴾. However, Ḥafṣ recited it with Yā’, as a predicate for the third person pronoun, i.e. what the people earned of wealth.

[Qur’ān 158 :3] ﴿Whether you die or are martyred—all of you will be gathered before Allah﴾ concerning the return.

[Qur’ān 159 :3] Allah Almighty said: ﴿It is out of Allah’s mercy that you ˹O Prophet˺ have been lenient with them﴾. Meaning, so by mercy from Allah. (Mā) stands for relative, as in His statement: And [We cursed them] for their breaking of the covenant﴾[4:155], and His statement:﴿after a little﴾ [23:40], And He said as well in another verse ﴿they are not but soldiers﴾ [38:11]

‘Addī ibn Zayd said:

I never see like young boys in

The days they do not care for their ends.

Meaning: forget the aims of it.

Some scholars stated that Mā stands for interrogation meant for exclamation. It is estimated by: What a mercy of Allah you became lenient for them. Meaning, you were very merciful to them and you were patient with them and you did not hasten to punish them with what they had done one the day of Uḥud. It is said: “He was lenient to him”, meaning he dealt with him smoothly. ﴿Had you been cruel or hard-hearted﴾ meaning, tough, ill-natured, or hard-hearted, impatient. It is said: Fathaẓtu, Tafiẓu, Faẓaẓatan, and Fiẓaẓan, so you are Faẓ (cruel), and Fatḥah is used to refer to female, the plural form is Fiẓāẓ.

Al-Mufaḍal recited:

He was not cruel in the near or those who seek his held

But he will be easy

He said as well:

He is tough towards his enemies who were hostile towards him

So he will hard-hearted and very bold towards them.

Another poet said with regard to feminine sense:

I die of harm at my house…

and other die of having much food.

In a world gives an advantage for the fools

And it's very stingy towards the good.

According to Al-Kalbī: tough in saying, and hard-hearted in deed.

﴿They would have certainly abandoned you﴾, meaning, they would have dispersed and separated from you. It is said: I have divided them up and they became dispersed; namely, I caused them to separate. Abū An-Najm said describing camels.

They hurried up without stopping ……

They dust off the pebbles at the high rock.

The word is derived from breaking, it is said: How well you have spoken. The scholars of inference said stated: It bears the meaning of donation and praise.

﴿So pardon them﴾ for they had done on the day of Uḥud, and ﴿ask Allah's forgiveness for them﴾ in order to make you interceded on their behalf.

﴿And consult with them in conducting their matter﴾, meaning, seek their opinion and know about them. The Arab used to say: (Shirtu ad-Dabah and Shawrtuhā) that is, to check how long it runs. It is also said for what is appeared of its matter: Mishwār, and for the place in which it is sought its matter Mishwār.

It may be derived from Shirtu Al-'Asal and Ashartuhu, so it is Mashwār, Mushār and Mushtār i.e. when you take it from its origin.

Al-A'shā said in this meaning:

As if a devil of ginger has come to its mouth and

A place from which it is taken.

'Addī ibn Zayd said as well

Out of hearing the old man give permission to him

And a talk like the place from which it was taken

The scholars has differed over why Allah Almighty commanded his prophet to consult with his companions even though he has the sound mind and he was supported by revelation, and his obedience is a must on his nation whether they liked or disked something.

Some of them said: It is specific in meaning; however, it is general in discourse. The meaning of the verse: And consult with them in whichever you have no revelation about it. It is held by the revelation of ibn 'Abbās (may Allah be pleased with them): (And consult them in some of their matters).

According to Al-Kalbī, It means consult them in fighting the enemies and the planning of war. 'Amr ibn Dinar quoted ibn 'Abbās (may Allah be pleased with them): ﴿And consult with them in conducting matters﴾ He said: it refers to Abū Bakr and 'Umar (may Allah be pleased with them).

Muqātil, Qatādah and Al-Rabī' said: if the chiefs of the tribes would not be consulted in the matters, they would feel trouble about it, accordingly Allah Almighty commanded his Prophet (P.B.U.H) to consult with them to get them more close and make their hearts at ease and remove their grudges. When the Prophet (P.B.U.H) would consult them, they realized he honored them. Therefore, if some people consult each other seeking the face of Allah Almighty, Allah would choose for them what is better.

Ash-Shafi'ī (may Allah have mercy on him) said: This is similar to the statement of the Prophet (P.B.U.H): **"The virgin must be asked consulted in herself"**, He ordered that she should be consulted in order to feel at ease. If she was displeased, her father is entitled to marry her.

Moreover, Ibrāhīm consulted his son (peace be upon them) when he was commanded to slaughter him. Al-Ḥasan is of the view that: Allah Almighty knows that He (Peace be upon him) had not need for them, however, he commanded him to do so to be an example for those who will come after him. This interpretation is proven by:

[902] ʿAbdullah ibn Ḥamid al-Wazzān informed us, Aḥmad ibn Muḥammad ibn Shādhān related to us, Jiʾawyah related to us, Ṣāliḥ ibn Muḥammad related to us, Sulaymān ibn ʿAmr informed us, from Abū Ḥāzim, Sahl ibn Saʾd as-Sāʾidī (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

"No one will be displeased if he consulted, and no one will be pleased if he abandoned consolation." (1)

Allah Almighty says: ﴿And consult with them in conducting matters﴾, Allah, His Book, His Messenger (Peace be upon him) would not need consultation, but Allah Almighty would like it to be a practice, so matter concerning religion or worldly affair will be done without consultation.

Besides, Allah Almighty has praised His servants, who apply consultation, saying:

﴿And whose affair is [determined by] consultation among themselves﴾

«**When your leaders are the best of you, the richest are the most generous among you, and your affairs are consulted among you, then the surface of the earth is better for you than its belly. And when your leaders are the worst of you, the richest are the stingiest among you, and your affairs are referred to your women, then the belly of the earth is better for you than its surface."**

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(1) **[902] The assessment of the reliability of the chain of transmitters:**
- Subject for Ṣāliḥ ibn Muḥammad At-Tirmidhī and Suleiman ibn ʿAmr Al-Nakhʿī.

Chain of narrators:
- Al-Quḍāʾī recorded it in ((al-Musnad)) 2/6 (773) from the way of Ṣāliḥ ibn Muḥammad At-Tirmidhī with it similarly.
- See: ((Kashf Al-Khafāʾ) by al-ʿAjlūnī 1/507-508, and Al-Qurṭubī mentioned it in ((Al-Jamiʾ Li Aḥkām Al-Qurʾān)) 4/161 on the authority of Sahl ibn Saʾd Al-Saʾdī

[903] Abū al-Qāsim Al-Ḥasan ibn Muḥammad al-Ḥabībī: My uncle (may Allah have mercy on him) recited saying:

If you are in need of something

So send a wise and do not recommend him

If you have difficult about something

Then consult with a wise man and do not disobey him

And attribute words to the one who said it

Indeed, the document lies in its text

If someone fears God,

This will be shown in his character. (1)

[904] Abū al-Qāsim al-Ḥabībī recited, Abū Bakr Muḥammad ibn Al-Mundhir Ad-Ḍarīr recited, Abū Salamah Al-Mu'dab recited:Consult with your friend in the matters that distressed you. And accept the advice of the one whom you seek advice

Indeed, Allah has commanded his Prophet to do this

In His statement "And consult with them and trust God. (2)

﴿Once you make a decision, put your trust in Allah﴾, and do not depend on consulting with them. Ja'far As-Sādiq and Jābir ibn Zayd read it (If you are

(1) [903] The compiler's sheikh was denied by Al-Ḥākim, and the sheikh of his sheikh I did not find.
- These verses were attributed to Al-Zubayr ibn ʿAbdul-Muṭṭalib, the greatest uncle of the Prophet, may Allah bless him and grant him peace, and they are also from a poem of ten verses by the pre-Islamic poet Ṭurfah ibn Al-ʿAbd.
- Narrated by Muslim, The Book of Marriage, Chapter: Asking the permission of the non-virgin in marriage by pronouncement, and the virgin by silence (1419), and At-Tirmidhī in The Book of Marriage, Chapter: What came in the ways of seeking the marriage of a virgin and a non-virgin (1108) on the authority of Ibn ʿAbbās that the Messenger of Allah, (P.B.U.H), said: ((The unmarried woman has more right to herself than her guardian. And the virgin asks permission in herself...)) Ḥadīth.

(2) [904] Sheikh al-Muṣannaf, Al-Ḥākim stated that he told a lie, and there are those whom I did not find in it.
- I could not find who narrated it.

destined to) with Ḍammah of Tā', namely, if you are guided, and helped, then ﴿Put your trust﴾.

The term 'Wakīl' (Guardian) is also a legal term which refers to a power of attorney. It is someone you trust who you transfer responsibility to, knowing that they will make decisions on your behalf in your best of interests.

Allah is our Wakīl, meaning we transfer responsibility to Him and Him alone to take care of us and do things in the best of our interests. In other words, He is our Guardian and Protector, and always has our back.

(Indeed Allah likes those who trust in Him). The scholars have differed over the true meaning of Tawkul (trust). Sahl ibn 'Abdullah said: the first degree of trust is that the slave will be with Allah as the dead with the one who washed him. He moves it as he wills; he would not have any will or movement.

And the one who trust in Allah should not ask, nor answer, nor feel. As for Abū Turāb an-Nakhshabī said: the trust is to rely on Allah, while Bishr al-Hāfī said: Tawkul refers to pleasure.

[905] And I heard Muḥammad ibn Al-Ḥusayn ibn Mūsā, saying: I heard Sa'īd ibn Aḥmad ibn Muḥammad saying: I heard Muḥammad ibn Aḥmad ibn Sahl saying: I heard Sa'īd ibn 'Uthmān al-Khayyāt saying: I heard Dhūl Nūn al-Miṣrī while someone was talking to him: O Abū al-Fayḍ: What trust denotes? He replied: it is to abandon of the means and leaving gods, hence he said: give more details about it, he said: to be more faithful to Allah. (1)

(1) **[905] The assessment of the reliability of the chain of transmitters:**
- The compiler's sheikh and the sheikh of his sheikh are both criticized, and there are those who were not mentioned with Jarḥ or Ta'dīl.
- Abū Nu'aym recorded it in ((Ḥilyat al-Awliyā' wa Tabaqāt al-Aṣfiyā') 9/380, and Al-Bayhaqī in ((Shu'b al-Iman)) 2/464.
- Ibn Taymiyyah said in ((Qa'idah al-Radd 'Alā al-Ghazalī fī at-Tawakul)) (P. 150-151): And whoever thinks that reliance is sufficient for the reasons commanded by it is misguided... Paying attention to the reasons is polytheism in monotheism, and erasing the reasons is that they are reasons for lack of Reason, and turning away from the commanded reasons defamation in Sharia.

According to Ibrāhīm al-Khawwāṣ: the essence of Tawkul is not to fear of or desire for other than Allah. Ibn al-Farjī said: Tawakul means not to concern of the next day in livelihood.

[906] I heard Muḥammad ibn Al-Ḥusayn saying: I heard Muḥammad ibn ʿAbdullah saying: I heard Abū ʿAlī al-Ruzbārī saying: Tawakul has three grades: The first is gracefulness upon giving, and patience upon prevention. The second grade, it giving and withholding will be same for the slave. (1)

The third is to be grateful upon withholding is better for the slave because he is certain of Allah's good choice for him.

[907] I heard Muḥammad ibn Al-Ḥusayn saying: I heard Aḥmad ibn ʿAlī ibn Ja'far saying: I heard Ja'far al-Khuldī saying: Ibrāhīm al-Khawwāṣ said: I was in my way to Mecca, then I saw a saw a wild man, I said: are you a devil or a man? "I am a devil," he replied. I said to him: Where to? "To Mecca," he replied. I said: "Without provision?" "Yes," I replied, there are among us who travel trusting in Allah." I said to him: What is Tawakul? He replied: To seek help with Allah. (2)

On his part, Dhul Noon said: It is to give up your wished.

Sahl said as well: It is to know about the sustenance of the creatures. Tawakul is not true of anyone until the heavens will be yellow and the earth will be as the iron, and the heaven would not rain, and the earth would not plant, and he will be sure that Allah guaranteed for him his sustenance between the two.

Others said: It is not to disobey Allah for seeking your provision. Another one said: It is enough for you in Tawakul is not to seek help from anyone

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(1) **[906] The assessment of the reliability of the chain of transmitters:**
- The compiler's sheikh is questionable, and the sheikh of his sheikh is not trustworthy.

Chain of narrators:
- Narrated by Al-Bayhaqī in ((Shuab Al-Iman)) 2/471.

(2) 907] The assessment of the reliability of the chain of transmitters:
- Shaykh al-Muṣannaf is criticized. Also It contains those who were not mentioned with Jarḥ or Taʿdīl.
- Chain of narrators:

besides Allah, nor you do you ask for your provision anyone neither other than him, nor for your work a witness anyone other than him.

Al-Junayd said: At-Tawakul is to hasten to your Lord, and stay away from other than Him.

Ath-Thawrī said: It is to completely rely on him and accept his as your guardian and protector, as Allah Almighty said: ﴿And sufficient is Allah as Disposer of affairs﴾[33:48]

It is said that Tawakul is the humble slave will be pleased with His Lord, same as Ibrāhīm the fiend of Allah was relied on His Lord and would not wait for the help of Jibrīl.

It is said that: Tawkul is to abandon means, in reliance of the Creator of the earth and the heavens.

Bahlūl al-Majnūn was asked: When will the slave be relying on God? He replied: If would feel lonely among people and feel close to Allah.

[908] Abū Bakr Muḥammad ibn Aḥmad ibn ʻAqīl related to us, Abū Isḥāq Ibrāhīm ibn Muḥammad ibn Yaḥyā informed us, Aḥmad ibn Dārim informed us, ʻUmar ibn Al-Ḥasan ibn Nasr ibn Ḥājib related to us: I heard Muḥammad ibn ʻImrān, saying: Ḥātim al-Aṣṣam was asked: On which basis you call someone as Mutawkil?

He said: I based on four attributes:

He said: "I knew a little of sustenance is enough so I asked for less, and my duties won't be accepted unless I do them, and my fate shall come to me so I am waiting for it, and I learned that I can't hide from the eyes of my Creator, so I fear that He sees me busy with things other than the good deeds He ordered me to do." (1)

[909] Abū Saʼd ʻAbdul Mālik ibn Abū ʻUthmān al-Wāʼidh informed us, Abū ʻAbdullah Aḥmad ibn ʻUmar ibn Mahfūẓ who settled in Giza, Egypt

(1) **[908] The assessment of the reliability of the chain of transmitters:**
- Its chain is fabricated, including ibn Dārim who is a Rafiḍī and a liar.

informed us, Abū Isḥāq Ibrāhīm ibn al-Mawllid aṣ-Ṣufī related to us, Jidār ibn Bakr Ad-Dabīlī related to us: "I heard Abū Mūsā ad-Dabīlī saying: I heard ʻAbdul Raḥīm ibn Yaḥyā was asked about trusting God, so he said: If you were to enter your hands in the mouth of a dragon, you should fear nothing besides Allah even if you were to put your hands inside a dragon.

Abū Mūsā said: I came out to Abū Yazīd al-Baṣṭāmī to ask him about Tawakul, then I entered Basṭām, and knocked the door at him, so he said: O Abū Mūsā, you are not so convinced of the answer of ʻAbdul Raḥīm until you came to ask me?! (1)

He said: Open the door, then he said: If you visit me, I would open the door for you. He received the answer from outside the door, so he left.

If you were to see a snake, you would not be scared anything besides Allah.

Abū Mūsā said: I have left until I came to Dubayl, then I settled one year in it. Afterwards, I intended to visit him, so I came out to Abū Yazīd. Then he said to me: You have come to visit you, you are welcome, come in.

He said: I stayed one month with him, nothing would occur to me except he would tell me about it before I ask him. I said to him: O Abū Yazīd, come out, I would like to have a benefit from you. He said to me: Know that the no human beings can avail you anything. My mother told me when she was pregnant of me, when some lawful food was presented to her in a plate, she would eat from it, and when unlawful food was presented to her, it would became dry and she would eat from it. Take it as a benefit. He said: I took it as a benefit and left.

[910] Abū Al-Ḥusayn ʻAbdul Raḥmān ibn Ibrāhīm ibn Muḥammad informed us, Muḥammad ibn Dāwūd ibn Sulaymān related to me, Muḥammad ibn Jaʼfar ibn Aḥmad ibn Yazīd, Saʼīd ibn ʻAmr ibn Salamah related to us, Zakariyā ibn Jāmiʼ aṣ-Ṣayrafī related to us, my father related to us, and my

(1) **[909] The assessment of the reliability of the chain of transmitters:**
- Its chain some whom neither criticism nor praise was raised about them.
- Chain of narrators: I could not find it

uncle from ibn Ṭāwūs al-Yamani, on the authority of his father Ṭāwūs (may Allah have mercy on him) said: I have seen a Bedouin who brought a riding camel, then he made it to kneel down and tied it up, then he raised his head to the heaven and said: O Allah, you are the guardian of this riding camel and what it contains until I come out.

Then, the Bedouin came out and the riding camel and what it contains was stolen. At this, He raised his head to the Heaven and said: O Allah, nothing was taken from me, it has been taken from you.

Ṭāwūs said: While we were with this Bedouin, we have seen a man descending from Abū Qubays, carrying the camel with his left hand, and his right hand was cut and stuck to his neck until he came to the Bedouin and said: Here is your camel and what it contains.

We said: What is the matter with you?! He said: I was received by a horseman mounting a light horse on top of Abū Qubays and said to me: O thief, extend your hands, so I did it and put it one a stone, then he took another stone and cut it off and clung it to my neck and said: come down and bring back the camel to and what is on it for the Bedouin. (1)

[911] Abū ʿAbdul Raḥmān as-Sulamī informed me, Abū Al-Ḥasan Muḥammad ibn Al-Ḥasan ibn Ismāʾīl as-Sarrāj related to us, ʿAlī ibn Aḥmad ibn An-Naḍr I, the son of the daughter of Muʾawiyah ibn ʿAmr related to us, Aḥmad ibn Īsā related to us, Ibn Wahb related to us, ibn Lahīʾah related to us that Abū Hubayrah heard Abū Tamīm al-Jayshānī, saying: I heard ʿUmar (may Allah be pleased with him) saying: The Messenger of Allah (P.B.U.H) said: **"If you were to rely upon Allah with the reliance He is due, you would be given provision like the birds: They go out hungry in the morning and come back**

(1) **[910] The assessment of the reliability of the chain of transmitters:**
- His men are trustworthy, I did not find him, and it is contrary to the purposes of Sharia.
- See: ((Sharḥ Alfiyat as-Suyōṭī)) 1/302.

with full bellies in the evening." (1)

On the authority of Muḥammad ibn Ka'b: Ibn ʿAbbās (may Allah be pleased with them) reported The Messenger of Allah (P.B.U.H) as saying: **"Whoever would like to be the most powerful among people, let him put his trust on Allah, and whoever would like to be the most honored among people, let him fear Allah, and whoever would like to be the richest of people, let him trust with what is in Allah's' Hands than what is within his hands.** (2)

ʿUmar ibn Al-Khaṭṭāb (may Allah be pleased with him) would recite

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(1) **[911] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak due to weakness and the origin of the ḥadīth is known from the narration of trustworthy narrators.

Chain of narrators:
- It was recorded by Aḥmad in ((al-Musnad)) 1/52 and al-Quḍā'ī in ((al-Musnad)) 2/319 (1445) and Ibn Mājah in the chapters on asceticism, the chapter on reliance and certainty (4216) from the way of ʿAbdullah ibn Wahb with a similar one, and it was recorded by At-Tirmidhī in the chapters on asceticism, the chapter on reliance On Allah (2344), Abd ibn Ḥāmid in ((Al-Mukhtab)) 1/43 (10), and Abū Ya'lā in ((Al-Musnad)) 1/143 (242), and Abū Nuʿaym in ((Ḥilyat Al-Awliyā')) 10/69 and Al-Ḥākim In ((Al-Mustadrak)) 4/354 from the roads on the authority of Ḥaywah ibn Shurayḥ, Bakr ibn ʿAmr told me that he heard ʿAbdullah ibn Hubayrah saying: He heard Abū Tamīm Al-Jayshānī say, so he mentioned something similar.
- At-Tirmidhī said: It is a good and authentic ḥadīth. Al-Ḥākim said: Its chain of narrators is authentic. Al-Albanī said: It is authentic. See: ((Silsilat Al-Aḥādīth As-Ṣaḥīḥah)) 1/12 (310).

(2) **Chain of narrators:**
- It was recorded by Ibn Uday in ((Al-Kāmil)) 7/2565 from the way of Abī al-Miqdām on the authority of Muḥammad ibn Ka`b on the authority of Ibn ʿAbbās, with a similar chain of transmission.
- According to ibn ʿUday: Hishām has something other than what I mentioned, and his ḥadīths are similar to each other, and the weakness is clear on his narrations.
- Ibn Ṭāhir al-Maqdisī said in ((Dhākhirah al-Ḥāfiẓ)) 4/2300 (5345): It was narrated by Abū al-Miqdām Hishām ibn Ziyād, on the authority of Muḥammad ibn Ka`b, on the authority of Ibn ʿAbbās, and Hishām is Matrūk (rejected) in ḥadīth.
- Al-Albanī said in "Ḍa'īf Al-Jami' Al-Ṣaghīr" (p. 811) (5627): Very weak.
- See: ((Ḥilyat Al-Awliyā')) by Abī Nuʿaym 3/218, ((Iḥyā ʿUlūm ad-Dīn)) by Al-Ghazalī 2/62-63, (()) by Ibn Taymiyyah (p. 143) and what follows, ((Jāmī' al-ʿUlūm wal Ḥikam)) by Ibn Rajab Al-Ḥanbalī 2/497, ((Al-Minhāj fī Shu'ab al-Imān)) by Al-Ḥalīmī 3/9, ((An-Niyah wal Rujū' Ilā Allah)) by Al-Muharibī (pp. 48-50).

Take it easy….for all affairs are destined with Allah

Nothing will come to you that is not decreed for you

Nor will you miss what is destined for you.

[Qur'ān 160 :3] Allah (may He be glorified and exalted) said: ﴿If Allah helps you﴾, meaning, aids you, and protect you from your enemy.

﴿None can defeat you﴾, like the day of Badr. ﴿And if He denies you help﴾ forsake you, ﴿Then who else can help you﴾: none can help you. Al-khizlān: Is to stop aiding someone and leave him for ruin and harm.

This word is referred to the cow and the doe when they leave their boys after they were left to care for them. It is called from the deer or the cow when it stop caring for its son, Khadhalt, so it is khadhūl.

Ṭurfah composed in this regard:

She looked to you with the eye of a bondmaid

She failed her fellows because of a child.

'Ubayd ibn 'Umayr recited it: (And if He denies you help) with The Ḍammah of Yā' and Kasrah of Dhāl, that is, make you failed and disappointed as you did in Uḥud.

﴿Then who else can help you﴾, namely, after He forsakes you, ﴿So in Allah let the believers put their trust﴾.

[Qur'ān 161 :3] Allah Almighty said: ﴿It is not appropriate for a prophet to illegally withhold spoils of war﴾

'Ikrimah and Muqsim from ibn 'Abbās (may Allah be pleased with them) said: This verse was revealed concerning a red garment was missed on the day of Badr. Whereupon, some people said: The Messenger of Allah (P.B.U.H) took it.

Jubayr reported from Aḍ-Ḍaḥāk, that ibn 'Abbās-may Allah be pleased with him said: When the Messenger of Allah (P.B.U.H) took the spoils of Hawāzin on the day of Ḥunayn, a man stole a needle from the booty, and accordingly this verse was revealed.

According to Al-Kalbī and Muqātil: This verse was revealed about the spoils of Uḥud when the archers left their positions, and sought the spoils.

They said: We fear that the Prophet (P.B.U.H) would say: whoever takes something, It is his, and He would not divide the booty and He did on the day of Badr, thus, they left their positions, and pursued the spoils. Whereupon, the Prophet (P.B.U.H) said to them **"Did not I tell you not to leave your positions until I command you?!"**

They said: We have left our brother standing.

Whereupon, the Prophet (P.B.U.H) said: **"No, you thought that we might withhold something of the booty and not give you your share."**

Hence, Allah Almighty sent down this verse.

Some recorded from Ad-Ḍaḥāk from ibn ʿAbbās (may Allah be pleased with them) said: the Messenger of Allah (P.B.U.H) sent scouts, then they had some spoils and the Messenger of Allah (P.B.U.H) shared it out and gave the scouts noting of it. When they came back, they said: He distributed it and left nothing for us. Thus, this verse was revealed.

Qatādah is of the view that this verse was sent down on the Prophet (P.B.U.H) and some of his companions had withhold of the spoils.

According to some interpretation, some of His relatives kept asking him about the booty, then Allah sent down this verse: ﴿It is not appropriate for a prophet to illegally withhold spoils of war﴾.

That is, to give some people and prevent others, rather He should divide it up equally, and He should not prevent anyone.

Muḥammad ibn Isḥāq ibn Yasār said: This verse concerns the revelation; i.e., it is not appropriate for a prophet to conceal something of the revelation of Allah, out of fear or desire, or flattery.

That they would dislike what some revelation that would despise their religion and revile their gods, so they asked him to conceal this. Hence Allah Almighty revealed this verse.

As for the interpretation: As-Sulamī, Mujāhid, Ibn Kathīr, ibn ʻĀmir and ʻAṣim read it as ﴿Yaghula﴾ with Fatḥah of Yā' and Ḍammah of Ghayn, it is also the recitation of ibn ʻAbbās and was held by Abū ʻUbayd.

Other reciters read it with Ḍammah of Yā' and Ghayn. This is the recitation of ibn Mas'ūd and the choice of Abū Ḥātim. Thus, who recited it with Fatḥah of Yā', the meaning will be to betray and it is meant for Ummah.

Some scholars of Semantics said: Lām is transitive here, meaning, it was not for a Prophet to withhold. It is similar to Allah's statement: ﴿It is not befitting for Allah to take a son﴾ [19:35], that is, Allah is not to take a son.

Some scholars held: There is a slight implication in the verse, that is, as it shows the innocence of the Prophet (P.B.U.H) from withholding and meanwhile it raises suspect against others. It is similar to His statement:

﴿We or you are either upon guidance or in clear error﴾.[34:24] This the meaning referred to by As-Suddī.

Al-Mufaḍal said: It means: it not appropriate or befitting for him to think of him that way. Those held this recitation based their view on the saying of ibn ʻAbbās (may Allah be pleased with them): How can he withholds and no Prophet is befitting for him to withhold?

Those who read it ﴿Yaghula﴾ with Ḍammah of Yā' based on two views:The first one: to be from the deceit, that is, the prophet should not be cheated by his Ummah.

The other phase is derived from Ighlāl, that is, it is not befitting for a prophet to cheat, namely, deceit never be attributed to a prophet. Thereupon, aghalla and ghalala have the same meaning.

It is similar to Allah's the Almighty statement: ﴿And indeed, they do not call you untruthful﴾ [6:33]

Allah Almighty said as well: ﴿So allow time for the disbelievers. Leave them awhile﴾[86:17].

Al-Mubarid said: The Arabs used to say: Akfartu al-Rajul, i.e. I made him disbeliever and drive him to disbelief and attributed him to disbelief.

﴿And whoever does so, it will be held against them on the Day of Judgment﴾.

Al-Kalbī commented on this verse: If someone withheld something, such thing will be placed in Fire and it will be said to him, come down and take it out, then he would come down and he will bear it on his back. When he will reach his place, he will fell in the Hell, and then he would be ordained to come down and take it out.

﴿Then every soul will be paid in full for what it has done, and none will be wronged﴾.

[912] Ash-Sheikh Abū Bakr Muḥammad ibn ʿAbdullah ibn Muḥammad ibn Zakariyā informed us during the month of Ramaḍān, in eighty-eight and three thousands of Hijrah. Abū Muḥammad ʿAbdullah ibn Muḥammad ibn Al-Ḥasan related to us, ʿAbdullah ibn Hāshim related to us, Yaḥyā ibn Saʾīd related to us, Abū Ḥayyān related to us, Abū Zurʾah related to us that Abū Hurayrah (may Allah be pleased with him) said: "The Prophet got up among us and mentioned Ghulūl and emphasized its magnitude. He then said,**"I will not like to see anyone among you on the Day of Resurrection, carrying a grunting camel over his neck. Such a man will say, 'O Allah's Messenger! Intercede on my behalf,' and I will say, 'I can't intercede for you with Allah, for I have conveyed (Allah's Message) to you.' I will not like to see any of you coming on the Day of Resurrection while carrying a neighing horse over his neck. Such a man will be saying, `O Allah's Messenger! Intercede on my behalf,' and I will reply, 'I can't intercede for you with Allah, for I have conveyed (Allah's Message) to you.' I will not like to see any of you coming on the Day of Resurrection while carrying clothes that will be fluttering, and the man will say, 'O Allah's Messenger! Intercede (with Allah) for me, ' and I will say, 'I can't help you with Allah, for I have conveyed (Allah's Message) to you.' I will not like to see any of you coming on the Day of Resurrection while carrying gold and silver on his neck. This person will say, 'O Allah's Messenger! Intercede (with Allah) for me.' And I will say, 'I can't help you with Allah, for I have conveyed (Allah's Message) to you."**

[913] Muḥammad ibn ʿAbdullah ibn Zakarīyā informed us, Abū Ḥamid ibn ash-Sharqī informed us, ʿAbdul Raḥmān ibn Bishr related to us, Sufyān related to us, on the authority of ʿAmr from Sālim ibn Abī Al-Jaʿd, that ʿAbdullah ibn ʿAmr (may Allah be pleased with them) said: the Prophet (P.B.U.H) mentioned for his companion a man called Karkarh, he died and then the Messenger of Allah (P.B.U.H) said: **"I have seen him in the Fire, they found with him a robe that he stole** (from the booty" (1)

[914] Muḥammad ibn ʿAbdullah informed us that Abū al-ʿAbbās al-Daghūlī and Makkī ibn' Abdān and ʿAbdullah ibn Muḥammad ibn al-Ḥasan said: ʿAbdullah ibn Hāshim informed us that Sufyān ibn ʿUyaynah and we related to us al-Zuhrī.

[915] Muhammad informed us: Abū Saʿīd Aḥmad ibn Muḥammad ibn Ziyād ibn Bishr Al-Aʿrābī informed us in Makkah, Saʿdān ibn Naṣr ibn Manṣūr related to us, Sufyan related to us, on the authority of Al-Zuhrī.

[916] Muḥammad informed us, Abū Jaʿfar related to us, Muḥammad ibn Yaḥyā ibn ʿAmr ibn ʿAlī ibn Ḥarb related to us, ʿAlī ibn Ḥarb Aṭ-Ṭāʿī related to us, Sufyān related to us, on the authority of az-Zuhrī, that ʿUrwah ibn Abī Ḥumayd as-Sāʿidī (may Allah be pleased with him) said: **"The Prophet (P.B.U.H) appointed a man of Azd called Ibn al-Lutbiyyah (to collect Ṣadaqah). The narrator Ibn al-Sarḥ said: (He appointed) Ibn al-Lutbiyyah to collect the Ṣadaqah. When he returned he said: This is for you and this was given to me as present. So the Prophet (P.B.U.H) stood on the pulpit, and after praising and extolling Allah he said: What is the matter with a collector of Ṣadaqah. We send him (to collect Ṣadaqah), and when he returns he says: This is for you and this is a present which was given to me. Why did he not sit in his father's or mother's house and see whether it would**

(1) [913] The assessment of the reliability of the chain of transmitters:
- authentic.
Chain of narrators:
- Al-Bukhārī recorded it in the book "Jihād and Walking", in the chapter "A Little Thing of Perfidy" (3074) and Ibn Abī Shaybah in "Al-Muṣannaf" 11/464, according to a similar route on the authority of Sufyān

be given to him or not? Whoever takes any of it will inevitably bring it on the Day of Resurrection, be it a camel which rumbles, an ox which bellows, or sheep which-bleats. Then raising his arms so that we could see where the hair grows under his armpits, he said: O Allah, have I given full information? O Allah, have I given full information?" (1)

[917] Abū ʿAlī al-Ḥusayn ibn Muḥammad ibn ʿAlī and Abūl Ḥasan Aḥmad ibn Muḥammad ibn Yūsuf informed us saying: Abū Bakr Muḥammad ibn Bakr ibn Muḥammad ʿAbdul Razzāq related to us in the city of Al-Basra. He said: Abū Dāwūd Sulaymān ibn Al-Ashʾath related to us, Musadad related to us that Yaḥyā ibn Saʾīd and Bishr ibn al-Mufaḍal related to them on the authority of Yaḥyā ibn Saʾīd , on the authority of Muḥammad ibn Yaḥyā ibn Hibbān, on the authority of Abū ʿAmrah that Zayd ibn Khālid said: When one of God's Messenger's companions died at the battle of Khaybar they mentioned the matter to him and he replied, **"Pray over your companion."** (2) When the people

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(1) **[914] [915] The assessment of the reliability of the chain of transmitters:**
- Its chain is authentic.

Chain of narrators:
- It was recorded by Al-Bukharī in several places in his Ṣaḥīh, including: The Book of Gifts in the Chapter on He Who Did Not Accept the Gift for a Reason, and in the Book of Rulings in the Chapter: Gifts for Workers (2597) (7174) and Muslim in the Book of Leadership, in the Chapter on Prohibition of Gifts for Workers (1832) from the paths of Sufyān towards him
- See: ((Al-Istidhkār)) by Ibn Abd al-Barr (20045), ((Al-Sunan al-Kubrā)) by al-Bayhaqī 4/158-159, ((Al-Umm)) by al-Shāfiʾī 2/58.

(2) **[917] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is weak; it includes Abū ʿAmrah who accepted, also it contains those who were not mentioned with criticism or praise. We have previously mentioned that the Prophet (P.B.U.H) said about Karakah. ((He is in Hell)), so how he prays for someone who stole from the booty?

Chain of narrators:
- Abū Dāwūd recorded it in the Book of Jihad in the chapter on glorification of the Ghoul (2710). Al-Nasāʾī in ((As-Sunan Al-Kubra)) in the Book of Funerals in the chapter on praying over those who violated (2086) and Ibn Mājah in the book of Jihad in the chapter of Al-Ghulōl (2848) from paths on the authority of Yaḥyá ibn Saʾīd Al-Ansari in it with his approximation. Al-Albanī said in ((Ḍaʾīf Sunan Abī Dāwūd)) (p. 264) (579).

looked perplexed at that, he said: **"Your companion was dishonest about booty in God's path." They searched his belongings and found some Jewish beads not worth two dirhams."**

[918] on the authority of Abū Dāwūd said: Al-Qa'nabī informed us, on the authority of Mālik, on the authority of Thawr ibn Zayd ad-Dilly, on the authority of Abū al-Ghayth, the freed slave, of ibn Muṭī', that Abū Hurayrah (may Allah be pleased with him) said: We set out with the Messenger of Allah (P.B.U.H) on the day of Khaybar, but we did not have any booty of gold or silver except clothes, goods and properties. Later, the Messenger of Allah (P.B.U.H) headed for the valley of al-Qurā.

He told that a man presented God's Messenger with a slave called Mud'am, and while Mud'am was unsaddling a camel belonging to God's Messenger he was struck by a random arrow which killed him.

The people said, "Congratulations to him! He will go to paradise;" but God's Messenger said, **"Not at all. By Him in whose hand my soul is, the cloak he took on the day of Khaybar from the spoils which was not among the shares divided will blaze with fire upon him."**

When the people heard that, a man brought a sandal-strap, or two sandal-straps, to the Prophet and said, **"A sandal-strap of fire or, two sandal-straps of fire."** (1)

[919] on the authority of Abū Dāwūd, Abū Ṣāliḥ Maḥbūb ibn Mūsā related to us, Abū Isḥāq al-Fazārī , on the authority of 'Abdullah ibn Shu'zab, 'Āmir related to us-i.e. ibn 'Abdul Wāḥid-on the authority of 'Abdullah ibn Buraydah that 'Abdullah ibn 'Amr (may Allah be pleased with both of them), said: "When

(1) **[918] The assessment of the reliability of the chain of transmitters:**
- Its chain is authentic.
- Chain of narrators: Al-Bukhārī recorded it in the book "Al-Maghāzī" in the chapter on the Battle of Khaybar (4234), and Muslim in the book "The Emirate" in the chapter on the severity of the prohibition of Ghulūl (235), and Abū Dāwūd in the book "Jihād" in the chapter on the severity of the prohibition of Ghulūl (2711) from different paths on the authority of Mālik ibn Anas with similar words. Sheikh Al-Albanī said in ((Ṣaḥīḥ Sunan al-Nasā'ī) 2/809 (3584): Ṣaḥīḥ.

God's Messenger gained booty he ordered Bilāl to make a public announcement, and when the people brought their booty he would take a fifth and divide it. One day a man brought a halter of hair after that and said, "Messenger of God, this is part of the booty we got." He asked: **"Did you hear Bilal making announcement three times?"** "Yes," he replied. Then the prophet (P.B.U.H) said**: "What had prevented you from bringing it."** He made some excuse, so he said**, "You must bring it yourself on the day of resurrection, for I shall never accept it from you."** (1)

[920] on the authority of Abū Dāwūd, an-Nufaylī and Sa'īd ibn Manṣūr related to us: 'Abdul 'Azīz ibn Muḥammad ad-Darwardī informed us, that Ṣālih ibn Muḥammad ibn Zā'idah, said: We entered the Byzantine territory with Maslamah. A man who had been dishonest about booty was brought.

He (Maslamah) asked Sālim about him. He said: I heard my father narrating from Umar ibn al-Khaṭṭāb from the Prophet (P.B.U.H). He said: **"When you find a man who has been dishonest about booty, burn his property, and beat him."**

He beat him. He said: We found in his property a copy of the Qur'an. He again asked Sālim about it. He said: Sell it and give its price in charity. (2)

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(1) **[919] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is good.
- It includes Maḥbūb and Ibn Shādhah are truthful, and Āmir al-Aḥwal is truthful and makes mistakes.

Chain of narrators:
- It was recorded by Abū Dāwūd in the Book of Jihad in the chapter on Al-Ghulūl (stealing from the booty) if it is easy (2714), and Al-Ḥākim in ((Al-Mustadrak)) 2/127 from the way of Maḥbūb ibn Mūsā with a similar one.
- Al-Ḥākim said: This is a ḥadīth with an authentic chain of narrators, however, they did not report it. Adh-Dhahabī agreed with him.

(2) **[920] The assessment of the reliability of the chain of transmitters:**
- It is narrated through invalid chain of narration.

Chain of narrators:
- It was recorded by Abū Dāwūd in the Book of Jihad, in the chapter on the punishment of the oppressors (1713), and At-Tirmidhī in ((As-Sunan)) in the chapters on borders, in the chapter on what came in the extremism and what is done with it (1461) from the path of Ṣāliḥ ibn Muḥammad ibn Zaydan with the same.

[921] on the authority of Abū Dāwūd, Muḥammad ibn ʻAwf related to us, Mūsā ibn Ayyūb related to us, al-Walīd ibn Muslim related to us, Zuhayr ibn Muḥammad related to us, on the authority of ʻAmr ibn Shuʼayb, on the authority of his father from his grandfather that the Messenger of Allah (P.B.U.H), Abū Bakr and ʻUmar (may Allah be pleased with them) burnt the belongings of the one who was dishonest about the booty, and beat him. According to some versions, they denied him his share. (1)

[922] On the authority of Abū Dāwūd Abū Ṣāliḥ Maḥbūb ibn Mūsā al-Atākī, Abū Isḥāq informed us, Ṣāliḥ ibn Muḥammad said: "We went out on an expedition with al Walīd ibn Hishām and Sālim bin ʻAbd Allah bin ʻUmar and ʻUmar ibn ʻAbd al ʻAzīz were with us. A man had been dishonest about booty. Al Walīd ordered to burn his property and it was circulated (among the people). He did not give him his share. (2)

- Al-Bukhārī said: It is false and has no origin, and its narrator is not reliable.
- See: ((Fatḥ Al-Bārī)) 6/187, and al-Nawawī said in ((Ṣaḥīḥ Muslim Bi Sharh Al-Nawawī)) 12/183: A weak ḥadīth. Al-Jawzqānī said in ((Al-Bāṭil wa Al-Manākīr)) 2/202 (588): This is a rejected ḥadīth.
- See: ((Al-ʻIllal Al-Mutanāhiyah)) by Ibn Al-Jawzī 2/94-95, (Ḍaʼīf Sunan Abī Dāwūd) by Al-Albanī(p. 265).

(1) **[921] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, it includes al-Walīd ibn Muslim who narrated much Mudallis (concealed) reports. It also contains Zuhayr ibn Muḥammad.

Chain of narrators:

- It was recorded by Abū Dāwūd in the Book of Jihad, Chapter on the Punishment of the Gallic (2715), on the authority of Muḥammad ibn ʻAwf, similar to it, and Al-Bukhārī and an-Nawawī graded it weak.
- See: ((Fatḥ Al-Bārī)) by Ibn Ḥajar 6/187 and ((Sharh Ṣaḥīḥ Muslim)) by an-Nawawī 2/130.

(2) **[922] The assessment of the reliability of the chain of transmitters:**

- Weak due to the weakness of Ṣāliḥ ibn Muḥammad.

Chain of narrators:

- It was recorded by Abū Dāwūd in the Book of Jihad, in the chapter on the punishment of the one who steals from spoils (2714), from the route of Ṣāliḥ.
- Moreover, Ibn Abd al-Barr stated in ((At-Tamhīd)) 2/22-25, and in ((Al-Istidhkār)) 14/208-210: We have a ḥadīth in which there is no obligation to violate the sanctity or enforce a ruling because it contradicts a lot of reports that are stronger than it.

[Qur'ān 162 :3] Allah (may He be glorified and exalted) said: ﴿Are those who seek Allah's pleasure﴾ that is, to abandon withholding from the booty.

﴿Like those who deserve Allah's wrath? and cheat from the booty.

﴿Hell is their home. What an evil destination! They each have varying degrees﴾, meaning, they have ranks, ﴿in the sight of Allah﴾.

Ibn 'Abbās (may Allah be pleased with both of them) said: It means that those who sought Allah's pleasure and those who deserve Allah's wrath have different stations in the sight of Allah. As for those who sought Allah's pleasure, they will have honor and great reward. However, those who deserve Allah's wrath will have disgrace and the painful punishment.

﴿And Allah is All-Seeing of what they do﴾.

[Qur'ān 163 :3] Allah (Glory be to Him) said: ﴿Indeed, Allah has done the believers a ˹great˺ favour by raising a messenger from among them﴾. According to some scholars: the verse is general in wording, yet it is confined to the Arabs, because there is no district among the Arab districts except the Messenger of Allah (P.B.U.H) was descending from it, except the Banū Taghlab, where Allah had purified him from them, for what they had in their lineage of the impurity of Christianity. They had adhered to it. This interpretation is held by the Almighty's statement: He is the One Who raised for the illiterate ˹people˺ a messenger from among themselves﴾ [2 :62]

According to other scholars: the verses is referred to the all believers.

﴿From among themselves﴾, means by faith and mercy not by lineage, like when someone says: You are myself, this is affirmed by His Almighty's statement: ﴿There certainly has come to you a messenger from among yourselves﴾. (128 :9).

﴿Reciting to them His revelations, purifying them, and teaching them the Book and wisdom﴾. Meaning, they were before he was revealed to in a plain error. The term 'Qabl' is used in nominative as objective.

- Al-Albanī said in ((Ḍa'īf Sunan Abī Dāwūd)) (P. 265) (581): It is weak and disconnected (Maqṭū').

﴾For indeed they had previously been clearly astray﴿

[Qur'ān 165 :3] ﴾Why is it when﴿: or when, ﴾a single disaster struck you﴿ on the day of Uḥud. ﴾Although you had made your enemy suffer twice as much﴿ at Badr. That is, seventy Muslims were killed by the polytheists on the day of Uḥud, while at Badr Seventy among the polytheists were killed by Muslims, besides, seventy were taken captives.

﴾You protested, ﴾How could this be?﴿?﴿ . Meaning, why we were killed and defeated and we are Muslims, and the Messenger of Allah is among us and the revelation comes down upon him, while they are polytheists.

Say, ˹O Prophet,˺ ﴾It is because of your disobedience﴿. Because you have left your positions and pursued the spoils, so you were be in charge of this.

'Ubaydah as-Salmanī narrated from 'Alī(may Allah be pleased with him) said: Jibrīl came to the Prophet (P.B.U.H) and said: O Muḥammad, indeed Allah would not like what your people did of accepting ransoms of the captives. He commands you to them the option either they come and their necks will be chopped, or they accept the ransoms.

The Messenger of Allah (P.B.U.H) mentioned this for the people and they said: O Messenger of Allah, our kinships and our brothers, let's take ransom from them, by which we will be able to fight our enemy, and the same number will be martyred from among us, we would not like this. Later, one the day of Uḥud, seventy men were killed from them, same as the numbers of the captives of Badr.

According to this interpretation, Allah's statement: ﴾It is because of your disobedience﴿, meaning, because you took the ransom, and your choice fighting: ﴾Surely Allah is Most Capable of everything﴿.

[Qur'ān 166 :3] (Allah Almighty said): ﴾So what you suffered﴿, O people, ﴾on the day the two armies met﴿ at Uḥud, and injury, defeat and calamity, ﴾Was by Allah's will﴿, meaning, by Allah's decree, fate, and His knowledge. ﴾So that He might distinguish the ˹true˺ believers﴿.

[Qur'ān 167 :3] ﴿And expose the hypocrites﴾, that is, to distinguish the righteous from the wicked, or to see according to another view. Some stated: So that you know because Allah had known their hypocrisy, but you would know about it.

﴿When it was said to them, ﴿Come fight in the cause of Allah﴾ for the obedience and religion of Allah. ﴿Or defend yourselves﴾ and your families, your territories and your wives.

As-Suddī and Al-Farrā' and Abū 'Awn said: increase the number of Muslims, and be steadfast (If you won't fight), in order to resist and confront your enemy.

﴿They replied, ﴿If we had known there was fighting, we would have definitely gone with you﴾. Those are 'Abdullah ibn Ubay and his companions who went back before the battle.

Allah (Glory be to Him): ﴿they were closer to disbelief﴾, namely, to disbelief, ﴿than to belief on that day﴾, i.e. to belief.

﴿For saying with their mouths what was not in their hearts. Allah is All-Knowing of what they hide﴾, because they for they utter what they do not truly believe, thus Allah exposed their hypocrisy.

﴿Allah is All-Knowing of what they hide﴾.

[Qur'ān 168 :3] Allah (Glory be to Him) said: ﴿Those who said about their brothers﴾ in lineage not in religion; those who martyred at Uḥud. ﴿And sat at home﴾, i.e. those who did not set out for fighting.

﴿Had they listened to us﴾ and abandoned Muḥammad and stayed at their homes.

﴿They would not have been killed﴾ ﴿Say﴾ to them, O Muḥammad.

﴿Then prevent death from yourselves, if you should be truthful﴾, meaning, avert death from your own selves. ﴿If you should be truthful﴾. Caution does not prevent fate.

[Qur'ān 169 :3] Allah Almighty said: ﴿Never think of those martyred in the cause of Allah as dead﴾.

Some scholars said: This verse was revealed about the martyrs of Badr, who were fourteen men, eighty from among the Helpers and six from among the Emigrants.

Others said: It was revealed about the martyrs of Uḥud, and they were seventy men: four from among the Emigrants, Ḥamzah ibn ʻAbdul Muṭṭalib, Muṣ'ab ibn ʻUmayr, (ʻUmayr ibn Shamas), ʻAbdullah ibn Jaḥsh, and others from the Helpers.

[923] ʻAbdullah ibn Ḥamid al-Aṣfahānī related to us, Aḥmad ibn Muḥammad ibn Yaḥyā al-ʻAbīdī informed us, Aḥmad ibn Najdah related to us, al-Ḥimānī related to us, Ibn Fuḍayl related to us, on the authority of Muḥammad ibn Isḥāq, on the authority of Ismā'īl ibn Umayyah, on the authority of Abū Az-Zubayr, on the authority of Ibn ʻAbbās. (1)

[924ʻAbdullah informed us, Aḥmad ibn Muḥammad ibn Muḥammad ibn Shādhān informed us, and Jay'ūnah related to us, Ṣālih ibn Muḥammad related to us, Sulaymān ibn ʻAmr related to us, on the authority of Ismā'īl ibn Umayyah, on the authority of ʻAṭā' ibn Abī Rabāḥ, ibn ʻAbbās (may Allah be pleased with them) reported the Messenger of Allah (P.B.U.H) as saying:

"When your brethren were smitten at the battle of Uḥud God put their spirits in the crops of green birds which go down to the rivers of paradise, eat its fruits and nestle in lamps of gold in the shade of the Throne. Then when they experienced the sweetness of their food, drink and rest they asked who would tell their brethren

(1) **[923], [924] The assessment of the reliability of the chain of transmitters:**
- Its chain of narration is authentic by virtue of another hadith (Ṣaḥīḥ lighayrih).

Chain of narrators:
- It was recorded by Aḥmad in ((al-Musnad)) 1/266 (2389) and Abū Dāwūd in the book of Jihad, in the chapter on the virtue of martyrdom (2521) and Abd ibn Ḥāmid in ((Al-Muntakhab)) 1/574 (678), and Ibn Hishām in ((The Prophet's Biography)) 3/119, and Al-Ḥākim in ((Al-Mustadrak)) 2/97 via Muḥammad Ibn Isḥāq on the authority of Ismā'īl Ibn Umayyah, on the authority of Abī Al-Zubayr, on the authority of Sa'īd Ibn Jubayr, on the authority of Ibn ʻAbbās likewise, and Al-Ḥākim authenticated it, and Al-Dhahabī agreed with him. Al-Qurṭubī said in ((Al-Jami' Li Aḥkām Al-Qur'an)) 4/268: Its chain of transmission is authentic.
- See: ((Majma' az-Zawā'id)) by Al-Haythamī 6/328.

about them that they were alive in paradise in order that they might not cease to desire paradise or recoil in war. God most high said He would tell them about them, so He sent down: ﴿And do not consider those who have been killed in God's path to be dead; nay, they are alive in﴾, up to His statement:

﴿And that Allah does not deny the reward of the believers﴾.[3:169:171]

Qatādah and al-Rabī' said: We have been told that some of the companions of the Prophet (P.B.U.H) said: We wish we would know what the destination of those killed in Uḥud is. Whereupon, Allah Almighty revealed this verse.

Masrūq said: "We asked 'Abdullah ibn Mas'ūd (may Allah be pleased with him) about Allah's saying: Think not of those as dead who are killed in the way of Allah.

Nay they are alive, with their Lord (3:169). So he said: "As for us, we asked about that, and we were informed that their souls are in green birds wandering in Paradise wherever they wish, returning to lamps hanging from the Throne. Your Lord looks at them and says: 'Do you want anything more that We may grant you more?'

They say: 'Our Lord! What more could we have when we are in Paradise wandering wherever we want' Then He looks at them a second time and says: "Do you want anything more that We may grant you more?' When they realize that they will not be left alone with that, they say: 'Return our souls to our bodies, so that we may return to the world to be killed in Your cause another time.'

Abū 'Ubaydah narrated similar from Ibn Mas'ūd but he added: "Convey our Salam to our Prophet (P.B.U.H) and inform him that we are pleased, and You are pleased with us." Therefore, Allah Almighty sent down this verse.

"Jābir bin 'Abdullah say" 'when 'Abdullah bin 'Amr bin) Haram) was killed on the Day of Uḥud, the Messenger of Allah met me, and said: "O Jābir, shall I not tell you what Allah has said to your father?" Yaḥyá said in his Ḥadīth: "And he said: 'O Jābir, why do I see you broken-hearted?' I (Jābir) said: 'O Messenger of Allah, my father has been martyred and he has left

behind dependents and debts.' He said: **'Shall I not give you the glad tidings of that with which Allah met your father?' I said: 'Yes, O Messenger of Allah.' He said: 'Allah never spoke to anyone except from behind a screen, but He spoke to your father directly, and He said: "O My slave! Ask something from Me and I shall give it to you." He said: "O Lord, bring me back to life so that I may be killed in Your cause a second time." The Lord, Glorified is He, said: "I have already decreed that they will not return to life." He said: "My Lord, then convey (this news) to those whom I have left behind." Allah sent down this verse.**

[925] ʿAbdullah ibn Ḥamid informed us, Aḥmad ibn Muḥammad ibn Yaḥyā Al-ʿAbīdī, Aḥmad ibn Najdah related to us, related to us, Yaḥyā ibn ʿAbdul Ḥamid related to us, ibn Al-Mubarak related to us, on the authority Ḥumayd, from Anas ibn Mālik (may Allah be pleased with him) said: the Messenger of Allah (P.B.U.H) said: **"There is no soul on Earth that dies, and is in a good position before Allah, that would like to come back to you, even if it had all this world, except the one who is killed (in the cause of Allah); he wishes that he could come back and be killed again."** (1)

According to other views; this verse was revealed about the martyrs of Bi'r Ma'ūnah. This view was held by what Muḥammad Ibn Isḥāq ibn Yasār al-Qurashī narrated from his father Isḥāq ibn Yasār Al-Qurashī, on the authority of al-Mughirah ibn ʿAbūl Raḥmān ibn (Al-Ḥārith ibn Hishām) and ʿAbdullah ibn Abū Bakr ibn Muḥammad ibn ʿAbdullah ibn ʿAmr ibn Ḥazm, and on the

(1) **[925] The assessment of the reliability of the chain of transmitters:**
- Its chain contains someone whom I could not find, It also includes Yaḥyá al-Ḥamānī who is accused of plagiarizing the ḥadīth. It is authentic in this respect.
- Chain of narrators: Al-Bukhārī recorded it in the Book of Jihad, in the chapter on al-Ḥūr al-ʿIyan and their description (2795), and At-Tirmidhī in the chapters on jihad, in the chapter: What came about the reward of the martyr (1643) and Ibn Abī Shaybah in ((Al-Muṣannaf)) 7/8 from different paths on the authority of Ḥāmid, on the authority of Anas ibn Mālik, may Allah be pleased with him, in a Marfū' report.
- At-Tirmidhī said: It is a good and authentic ḥadīth. Al-Albanī said in ((Ṣaḥīḥ Al-Jami Aṣ-Ṣaghīr)) 2/1008 (5792): It is authentic.
- See: ((Musnad Aḥmad)) 3/126, 153, 284, (12273), (12557), (14033) ((Sunan ad-Dārimī)) 3/1560, (2453) ((Sharḥ as-Sunnah)) by Al-Baghawī 10/363 .

authority of Ḥamid Aṭ-Ṭawīl, that Anas ibn Mālik and other scholars said: Abū Bara' ʻĀmir ibn Mālik ibn Ja'far, nicknamed 'Spear Player'-he was the chief of Banū ʻĀmir ibn Ṣa'ṣa'ah- came to the Messenger of Allah (P.B.U.H) in Medina and he presented for him a gift, but the Messenger of Allah refused to accept it and said: **"O Abū Barā', I do not accept a gift from an idolater, so you should embrace Islam if you would like me to accept you gift."**

Then he presented Islam for him and he told him about it, and what Allah has promised the believers of reward and he recited the Holy Qur'ān to him. However, He did not accept Islam, but he did not lose interest in Islam.

"O Muḥammad! The religion that you ask me to accept is very nice and honorable. My tribe will obey what I say. If you send some of your Companions to them in order to teach the Qur'ān and the Sunnah, I hope they will accept your call!"

The Messenger of Allah (P.B.U.H) said to him: "He expressed his concern by saying, **"I fear the people of Najd regarding the people I will send."**

However, Abū Bara gave a guarantee and said, "The people of Najd cannot dare to touch them if I take them under protection."

Whereupon, the Messenger of Allah (P.B.U.H) sent Al-Mundhir ibn 'Amr, the brother of Banū Sā'idah with seventy men from among the best of Muslims, including: Al-Ḥārith ibn as-Samāḥ, Ḥarām ibn Milḥān and 'Urwah ibn Asmā' ibn aṣ-Ṣalt as-Sulamī, Nafī' ibn Badīl ibn Warqā' al-Khuzā'ī, and 'Āmir ibn Fuhayrah the freed slave of Abū Bakr (may Allah be pleased with them), in Ṣafar, four months after the battle of Uḥud. They marched out until they reached a place called Bi'r Ma'ūnah. It was a water well belonging to Sons of Sulaym in the east of Medina between the lands of Sons of Sulaym and Sons of Amir. When they camped at it, they said to each other: Which one among you who can convey the message of the Messenger of Allah to the people of this well? Haram ibn Milḥān said: Me. Then he came out with the message of the Messenger of Allah (P.B.U.H) to 'Āmir ibn At-Tufayl and he was the owner of this well.

When Haram ibn Milḥān came to them, ʻĀmir ibn At-Tufayl would not listen to the message of the Messenger of Allah (P.B.U.H). Hence, Haram said: O people of Maʼ῝nah, I'm an envoy of the Messenger of Allah (P.B.U.H) to you. I bear witness that there is no god but Allah and that Muḥammad is His slave and His Messenger, so believer in Allah and His Messenger.

A man from inside the house came out upon him and struck him with an arrow and hit him one of his two sides so that it came out from the other one. At this, he said: "Allahu Akbar! I swear by the Lord of the Kaʼba that I have succeeded!". Then ʻĀmir ibn At-Tufayl sought the help of Banū ʻĀmir against the Muslims. However, Sons of Amir had promised Abū Bara not to do anything to the group of teachers and guides; so they did not help him.

He asked the help of some tribes of Sons of Sulaymān, who were full of hatred and they agreed. They set off to kill the innocent Companions waiting The Muslims fought back, but in the end, all of them were killed except for Kaʻb bin Zayd bin An-Najjār who was carried wounded from among the dead. He later died in the Battle of the Trench ear Mauna well without being aware of what had happened.

There was among people ʻAmr ibn Umayyah aḍ-Ḍimrī, and a man from the Anṣār, descending from Banū ʻAmr ibn ʻAwaf. While grazing the camels, Mundhir and Umar (may Allah be pleased with him) noticed vultures flying in the air. They exclaimed, "Something foul has happened," and returned to the camp.

They saw from some distance that their companions were dead and the murderers were standing around their bodies with bloody swords in their hands. They stopped a while to think of what they might do. ʻUmar said: "Let us go back to Medina and inform the Prophet (P.B.U.H) Mundhir did not agree. He said: The Prophet (P.B.U.H) will get the information sooner or later. I do not like to miss martyrdom and run away from the place where our companions are lying in their peaceful sleep. Let us go forward and meet them."

They both went and jumped into the thick of battle. Mundhir was killed and ʻUmar RA was captured. As ʻĀmir's mother had to set free a slave in

connection with some vow that she had made, ʻĀmir set ʻAmr (may Allah be pleased with him) free and let him go..

When ʻAmr ibn Umayyah (may Allah be pleased with him) came back to the Messenger of Allah (P.B.U.H) and told him about the news. Whereupon, the Messenger of Allah (P.B.U.H) said: **"This is the action of Abū Bara', that why I would fear."**

Abū Bara was informed about this, and he much grieved about ʻĀmir's betrayal to him and what had happened for the Messenger of Allah (P.B.U.H) because of his guarantee.

ʻĀmir ibn Fuhayrah, a slave of Abū Bakr, was also among those who were killed at Bi'r Ma'ūnah.

Muḥammad ibn Isḥāq (ibn Yasār) reported from Hishām ibn 'Urwah, on the authority of his father that ʻĀmir ibn aṭ-Ṭufayl said: Who was the man from among when he was killed his body lifted upwards towards the heaven and the earth ? They replied: He was ʻĀmir ibn Fuhayrah.

At this situation, Ḥasan ibn Thābit (may Allah be pleased with him) said enticing the Sons of Abū Bara' against ʻĀmir ibn At-Tufayl:

O Banū of the children you did not you care

and you were from the best of clans

The mocking of ʻĀmir at Abū Barā'….to betray him and it

And it is not similar what has been done by mistake and on purpose.

Inform Rabī'ah of high rank…….for what the boy had done

Your father the father of battles Abū Bara'

And your maternal uncle is Majīd the ruler of Banū Sa'd

Likewise, Ka'b ibn Mālik (may Allah be pleased with him) said in this meaning:

Everyone was grieved of what Abū Bara' had guaranteed

O Banū mother of the children, did not you

Hear the supplication of the one who seeks help at night.

And the notice of the one screaming

Indeed, you know that we inevitably will me.

When Rabīʾah ibn Abī Baraʾ heard what Ḥasan and Kaʾb ibn Mālik said, He attacked ʿĀmir ibn At-Tufayl and stabbed him until he fell down from horse. Then, he said: This is for what Abū Baraʾ has done, had I died, my blood is for my uncle and had I lived I will think of this matter.

Isḥāq ibn Abī Ṭalḥah said: Anas ibn Mālik (may Allah be pleased with him) that concerning martyrs of Biʾr Maʾūnah Allah (Glory be to Him) revealed some verses: (Convey to our people that we have met our Lord and He is pleased with us and we are pleased with him). Then this verse was abrogated and lifted after we have recited it for a while. Afterwards, Allah (Glory be to Him) sent down: ﴿Never think of those martyred in the cause of Allah as dead. In fact, they are alive with their Lord, well provided for]

According to other views: when the families of the martyrs would have a good and pleasant life, they would be grieved over the martyrs and said: we live in happiness and pleasure and our brothers under the graves, hence Allah Almighty sent down these verses to relieve them by informing them about the situation of those who were killed.

﴿Never think of﴾, it means: Do not think that.

Hishām reported from the people of Levant: ﴿And they should not think﴾ with Yāʾ.

﴿Those martyred in the cause of Allah﴾, with Tashdīd (duplication).

﴿Dead﴾ as those who were killed in the cause of Allah. The word (Amwatan) was in accusative case as the second subject; because the verb Ḥasiba is transitive to two objects. If you say: Ḥasibtu Zaydan, the speech will not complete until you say Qāʾīmā (the second object).

﴿In fact, they are alive﴾, its estimation, No, but they are alive. Abū ʿAblah recited it as (Ahyāʾan) with accusative, meaning, I think them alive.

﴿With their Lord﴾. Some views held that: They are alive in religion and it has been said: in knowledge. Another view held that: with their good remembrance: as the poem goes:

If a righteous man died, it is and immortal life

And some people are dead while they are alive.

According to another view: They are called alive, because they eat, drink and are provided for exactly as the living. According to another view: "They are so called because every year they get the reward of a battle". Besides, they take part in the virtue of every Jihad in this world until the day of Resurrection. This is because they were a good example for those who followed them. Thus they will have the same reward as those who followed them. It is similar to Allah's saying: ﴿That is why We ordained for the Children of Israel that whoever takes a life—unless as a punishment for murder﴾. [5:32] According to another view: "their souls bow down and prostrate every night under the Throne until the Day of Judgment same as the spirits of the living believers who slept performing ablution." It was said: Because they never become worn at the graves and they are not devoured by the earth: It is said: four types of people, their bodies would not be worn. "The Prophets, the scholars, the martyrs, and those who memorize the Qur'ān".

[926] Aḥmad ibn Muḥammad ibn Yūsuf informed us, Maki ibn ʿAbdān informed us, Muḥammad ibn Yaḥyā related to us, Muṭarrif related to us, Mālik related to us, from ʿAbdul Raḥmān ibn ʿAbdullah ibn Abī Ṣa'ṣa'ah: He has been told that ʿAmr ibn al-Jamūḥ, and ʿAbdullah ibn Harām, both of them were from the Helpers and Banū Sulaym. The flood had struck their graves, and both of them were buried in one grave; and they were martyred on the day of Uḥud, there was no any change of them, as if they were died yesterday. One of them was injured and put his hand on his injury and he was buried on this case. His hand was sent away from his injury then it came back as it was. There was forty days between the battle of Uḥud and the day where they engraved. (1)

(1) **[926] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is broken.
- Chain of narrators:It was recorded by Imām Mālik in ((Al-Muwaṭṭa')) in the Book of Jihad in the chapter on working in washing the martyr and praying for him 1/368 (938) investigated by Bashar ʿAwwād on the authority of Ibn Abī Ṣa'ṣa'ah towards him.
- And Ibn Sa'd recorded it in ((Aṭ-Ṭabaqāt Al-Kubrā)) 3/562-563 from the way of al-

It has been said: they are called living because they aren't washed as it is done with the dead. The Prophet (P.B.U.H) said:

"Wrap them up on their clothes that are stained with blood, for there is no wound that is sustained for the sake of Allah, but it will come bleeding on the Day of Resurrection: its color will be the color of blood, but its fragrance will be the fragrance of musk."

'Ubayd ibn 'Umayr said: when the Messenger of Allah had left on the day of Uḥud, He passed by Muṣ'ab ibn 'Umayr while he was killed, so he stopped at his grave and prayed from him and recited: ﴿Among the believers are men who have proven true to what they pledged to Allah﴾. [33:23]

Then the Messenger of Allah (P.B.U.H) said: **"The Messenger of Allah bear witness that those are martyrs in the sight of Allah, so come to them and visit them and greet, for by Him in whose Hand my soul is, no one will send his greetings to him except they would answer him until the day of Resurrection."**

﴿They are provided for﴾ from the fruits and pleasures of Paradise.

[Qur'ān 170 :3] ﴿Rejoicing﴾ it ﴿well provided for﴾.

Ibn as-Saymayfa' recited it: (Fariḥīn) with alif, it occurred in accusative as circumstantial phrase and disconnection. They are two tongues, as Farḥ (joy) and Faraḥ, and al-Ḥathr(to warn) and al-Hathar, and at-Ṭama' and at-Tāmī'(avarice), al-Bukhl and al-Bākhel (to be stingy).

﴿In Allah's bounties and being delighted for those yet to join them﴾, His provision and His reward. ﴿Delighted﴾, meaning, rejoicing, it is derived from delight as when the man will be happy, the pleasure will be appeared on his face.

Walīd ibn Muslim. Al-Awzā'ī told me, on the authority of Al-Zuhrī, on the authority of Jābir.

- And Ibn Sa'd recorded it in ((Aṭ-Ṭabaqāt Al-Kubrā)) 3/563 from the way of Abī al-Zubayr on the authority of Jābir who said: He cried out to us to our dead on the day of Uḥud when Mu'awiyah al-Ain ran towards him. However, he said: Forty years. This is an authentic chain of transmission, as Ibn Ḥajar said in Fath Al-Bari 3/216.

﴿For those yet to join them﴾, from their brothers whom they had left, because they are sure that if they died martyrs, they would join them, and they would have the same reward of Allah as they had, accordingly they are rejoicing.

As-Suddī said: " A record will be given to the martyr in which those who would come to him from his brothers and his family. It would be said: so and so will be coming to you in such and such day. And such and such will come to you in the day of so and so. Thus, he would be rejoiced when they would come to him, as the people of the missing would rejoice when he comes to them﴾.

He the Almighty says ﴿There will be no fear﴾, namely, no fear will they suffer.

﴿Nor will they grieve﴾.

[Qur'ān 171 :3] Allah Almighty said: ﴿They are joyful for receiving Allah's grace and bounty﴾.

Meaning, That Allah, in a place of genitive attached to His saying: ﴿Receiving Allah's grace﴾.

Al-Kisā'ī, al-Farrā, al-Mufaḍal and Muḥammad ibn Īsā recited it: ﴿Wa Inna Allah﴾ with Kasrah of Alif on resumption.

This recitation is held be ibn Mas'ūd's recitation: this recitation with the reading of Ibn Mas'ūd: ﴿And Allah does not deny the reward of the believers﴾.

Al-Kalbī said with his chain of transmission: When the slave fight in the cause of Allah, a gate in the Heaven will be opened for him and his wives of Al-Hur Al-'Ain will look to him. When he starts fighting the enemy, the will say: O Allah grant him help and success. When leave from the enemy, they will say: O Allah, pardon him and excuse him. And when he proceeds in fighting, Allah will boast His angels with him, saying to them: "Look at My slave; he exerted himself and his blood for the sake of my pleasure."

The angels would say: O Lord, let's go and support him against those who would like to kill him? He would say to them: "Leave My Salve, he has been longing for meeting Me, so I would like to meet him."

Hence, his two wives of Hur Al-'Ain would come down upon him, and Allah (May He be glorified and exalted) commands His angels to come to

him from all around the earth. Thus, they come and greet, and give him glad tidings of Paradise and bounty of Allah Almighty.

Upon doing this, Allah will send to them: Leave between My slave and his two wives until he feels ease. Hence his two wives will say: "We have been looking forward to you. And will say to them the like of it.

[927] Abū al-Qāsim Ya'qūb ibn Aḥmad ibn as-Sārī informed us, Abū Bakr Muḥammad ibn ʿAbdullah ibn Muḥammad informed us, Abū al-Qāsim ʿAbdullah ibn Aḥmad ibn ʿĀmir related to us, said: My father related to me, ʿAlī ibn Mūsā al-Riḍā, related to us, Abū Mūsā ibn Ja'far related to us, Abū Ja'far related to me, Abū Muḥammad ibn ʿAlī related to me, Abū ʿAlī ibn Al-Ḥusayn related to me, Abū Al-Ḥusayn ibn ʿAlī related to me that: While ʿAlī ibn Abī Ṭālib (may Allah be pleased with him) was addressing people encouraging them to fight in the cause of Allah, a young man stood up and said: "O Commander of the Faithful: Tell me the virtue of those fighting in the cause of Allah. (1)

He said: I was riding behind the Messenger of Allah (P.B.U.H) on his camel Al-ʿAḍbā', and we were coming back from a battle, and I asked him about what you have asked me about.

He (P.B.U.H) said: **"When the fighters in the cause of Allah intend to fight, Allah will write to them an innocence of the Hell-fire. When they became well prepared for fighting, Allah (Glory be to Him) would boast His angels with them. When their families would say farewell to them, the wells and houses would weep for them. The will be coming out of their sins as the snakes come out of its skin. Furthermore, Allah will appoint forty thousand angels to keep him from in front of him and from behind him, and at his right and at his left. He does not do any good deeds except it will be duplicated for him. And every day, the worship of one thousand men will be recorded for him. The year will be three hundred and sixty days; the day is the same age of this world. If they attend the battle, the people in**

(1) **[927] The assessment of the reliability of the chain of transmitters:**
- Its chain is fabricated.
- Chain of narrators: I didn't find it.

world will be unaware of the reward of Allah (Glory be to Him) to them. When they start fighting in the battlefield and the dueled with their enemies, the Angles would keep them their wings, and pray for them with victory and steadfastness. Then a crier would proclaim: The Paradise is under the shades of swords; accordingly the stroke and the stab will be easier to the martyr than drinking of the cold water in the hot day. If the martyr was struck or stabbed on his horse, he won't fell down to the earth until Allah sends to him his two wives of Hur Al-'Ain, so they rejoice him with What Allah had prepared for them of His bounty. When he reaches to the earth, the earth says: Welcome good spirit that has come out of this good body. Rejoice with you have what no eye has seen, no ear has heard and no human heart has ever perceived. And Allah Almighty would say to him: I am His successor in His family, and whoever pleases them, he had pleased Me, and whoever displeases them, he has displeased Me. Their souls are in the insides of green birds having lanterns suspended from the Throne, roaming freely in Paradise where they please. The man from among them will be given seventy rooms from the rooms of Paradise; the width of every room is like the distance between Ṣan'ā and Syria. It is full of light, in every room there are seventy doors, at every one of them seventy pieces of Gold, and every door there is a cover hang down, and at every room there are seventy tents, in every tent there are seventy beds of gold, their posts are made from pearl and aquamarine, inlaid with rods of emerald. There are forty covers on every bed; the thick of everyone is forty cubits, and on every cover, a wife from the Hur Al-'Ain (large-eyed-maidens) Devoted [to their husbands] and of equal age."

Thus, the young man said: O Commander of the Faithful, tell me about what does at-Taribah mean? He replied: It is the pleasing, coquettish and appealing, she has seventy thousand manservants and maids, wearing yellow jewelries and white-faced. They put on the crowns of pearls, on their necks are the handkerchiefs, and on their hands are the cups and the pitchers. **(When the Day of Resurrection comes, By Allah in whose Hands my soul is, if the Prophets (P.B.U.H) were to follow their tracks, they would have wished to be in their place of what they would see of their brightness. Until they reach the banquets of jewels and they would sat on it and every one of them will intercede on behalf of seventy**

one of his family and his neighbors, even with the quarreling neighbors, which one of them will be near in neighborhood to me. They would sit with me and with Ibrāhīm (Peace be upon him) on the banquet of immorality. They will look at Allah the Exalted every day at day and at night.)

[928] Abū Bakr al-Himshazī informed us, Abū Bakr al-Qaṭī'ī related to us, 'Abdullah ibn Aḥmad ibn Ḥanbal related to us, my father related to us, Zayd ibn Yaḥyā ad-Dimashqī related to us, ibn Thawbān related to us, on the authority of his father, on the authority of Makḥūl, on the authority of Kathīr ibn Murrah, that Qays al-Judhamī, a man who had companions with him said: the Messenger of Allah (P.B.U.H) said:**"The martyr has six things (in store) with Allah: He is forgiven from the first drop of his blood that is shed; he is shown his place in Paradise; he is spared the torment of the grave; he is kept safe from the Great Fright; he is adorned with a garment of faith; he is married to (wives) from among the wide-eyed houris; and he is permitted to intercede for seventy of his relatives."** (1)

[929] Abū Muḥammad al-Makhladī related to us, Abū al-Wafā' al-Mu'mmil ibn al-Ḥasan al-Māsarjisī informed us, Muḥammad ibn Ismā'īl ibn Sālim related to us, Dāwūd ibn al-Muḥabbar ibn Qaḥzam related to u us, Ḥammād ibn Salamah related to us, on the authority of Thābit Al-Bunānī, that Anas ibn Mālik (may Allah be pleased with him) said:

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(1) **[928] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is good.

Chain of narrators:
- It was recorded by Aḥmad in ((al-Musnad)) 4/200 (17783), and Al-Bayhaqī in ((Shu`b al-Iman)) 4/24 (4252) and Ibn al-Athīr in ((Usud al-Ghābah)) 4/395 via Zayd ibn Yaḥyá al-Dimashqī in it.
- It was recorded by Aḥmad in ((al-Musnad)) 4/131 (17183), and At-Tirmidhī in the chapters on jihad in the chapter on rewarding the martyr (1663), and Ibn Mājah in the book on jihad in the chapter on the virtue of martyrdom for the sake of Allah (2799): On the authority of 'Ubādah ibn al-Sāmit, with a chain of transmission raised to the Prophet (P.B.U.H) .
- At-Tirmidhī said: Ḥasan Ṣaḥīḥ Gharib, and Al-Albanī said in ((Ṣaḥīḥ Sunan Ibn Mājah)) (2275): It is true. It is a supporting witness to the hadith of Qays al-Judhamī.

"The Prophet (P.B.U.H) was in some of his battles, and then a black man came to him and said: "O Messenger of Allah, I am a black and ugly man, foul-smelling, and I have no money. If I would fight those until I die, where should I be?"

"In Paradise", the Prophet said**: Whereupon he attacked them and fought until he died. After this, the Messenger of Allah stood at his head and said: "Allah has brightened your face, and made your smell feels good, and increase your money".**

Then he said**: "I have seen his two wives of Al-Hur Al-'Ain quarrel with him in a cloak of wool to enter between him and his cloak."** (1)

[930]Abū 'Abdullah ibn Fanjawayh ad-Daynawayrī informed me, Muḥammad ibn 'Alī ibn Al-Ḥasan as-Sūfī related to me, Muḥammad ibn Ibrāhīm ibn Zayd aṭ-Ṭayalisī related to us, Muḥammad ibn Mahrān al-Jamal related to us, and Muḥammad ibn 'Abdullah ibn Al-Mubarak said: Ṣafwān ibn Īsā informed us on the authority of ibn 'Ajlān, on the authority of al-Qa'qā' ibn Hakim, on the authority of Abū Ṣāliḥ, Abū Hurayrah (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

"The martyr experiences no more pain in being slain than one of you experiences from the stinging of an ant." (2)

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(1) **[929] The assessment of the reliability of the chain of transmitters:**
- It is very weak due to Dāwūd ibn al-Muḥabbar, and it is authentic from other sources.
- Chain of narrators: I did not find it from the way of Dāwūd ibn Al- Muḥabbar, but Al-Ḥākim recorded it in ((Al-Mustadrak)) 2/103 (2463) from the way of 'Uthmān ibn Sa'īd Al-Dārimī, narrated by Mūsā ibn Ismā'īl, narrated by Ḥammād ibn Salamah in a similar way, and Al-Ḥākim graded it authentic according to the condition of Muslim, and Al-Dhahabī agreed with him .

(2) **[930] The assessment of the reliability of the chain of transmitters:**
- It is very weak because of Al-Ṭayālisī who is Matrūk (rejected), and it is
- good without this aspect.

Chain of narrators:
- I did not find anyone who mentioned it via Al-Ṭayālisī, but it was recorded by Imām Aḥmad in ((Al-Musnad)) 2/297 (7955), and At-Tirmidhī in the chapters on jihad, in the chapter on what came about the merits of Al-Murābiṭ (1668), and An-Nasā'ī in the book on Jihad, in the chapter on what the martyr finds from Pain (3158), Ibn

According to another version: **"The stinging of an ant is more painful to the martyr than what he experiences in the fighting."**

[931] Abū ʻAbdullah ibn Fanjawayh ad-Daynawayrī informed me, Aḥmad ibn Muḥammad ibn Isḥāq as-Sunnī related to us, Aḥmad ibn Yaḥyā ibn Zuhayr related to me, Ja'far ibn Muḥammad al-Warrāq related to us, (Muḥammad ibn Ḥammād al-Qanād) related to us, Ḥafṣ ibn Sulaymān related to us, on the authority of ʻAbdul Mālik ibn ʻUmayr, on the authority of ʻAbdul Raḥmān ibn ʻAbdullah, that his father reported the Messenger of Allah (P.B.U.H) as saying: **"Allah Almighty has servants He Keeps them from the murder, earthquakes and sickness, He prolongs their ages in good deeds, and grants them good provisions, and He causes them to live in good health, and He takes away their spirits at ease on their beds, and gives them the rewards of the martyrs".** (1)

O Allah, make us among them, out of Your mercy and Your Bounty.

[Qur'ān 172 :3] Allah (Glory be to Him) said: ﴿As for those who responded to the call of Allah and His Messenger﴾

When Abū Sufyān and his companions left Uḥud and reached al-Rawaḥā' and they regretted for leaving the Muslims and they blamed each other, and said: "You neither killed Muḥammad nor collected female captives. You killed them until only those who runaway remained, you left them, go back and finish them off.

Mājah in the Book of Jihad, Chapter on the Virtue of Martyrdom in the Cause of Allah (2802), ad-Daraqutnī in ((As-Sunan)) 2/205, and Ibn Hibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 10/ 512 (4655) from the way of Ṣafwān ibn Īsā, on the authority of Ibn Ajlān, with a similar one.

- At-Tirmidhī said: Ḥasan Ṣaḥīḥ Gharib, and Al-Albanī said in ((Ṣaḥīḥ Sunan Ibn Mājah)) 2/394 (2278): Ḥasan Ṣaḥīḥ.
- Al-Hindī mentioned it in ((Kanz Al-ʻUmmāl)) 4/405 (11131) and attributed it to Abī Al-Sheikh on the authority of Ibn ʻAbbās.

(1) **[931] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak for it includes Ḥafṣ.
- Chain of narrators: Aṭ-Ṭabarānī recorded it in ((Al-Mu'jam Al-Kabīr)) 10/217 (10371) on the authority of Ibn Mas'ūd likewise.
- Al-Albanī said in ((Ḍa'īf al-Jāmī' aṣ-Ṣaghīr)) (P. 283) (950): Very weak.

The Messenger of Allah (P.B.U.H) heard this news; accordingly he would like to frighten the enemy and to demonstrate for them how powerful he and his companions are.

He asked his companions to set out in pursuit of Abū Sufyān and said:

"Is there a group ready for set out for the sake of Allah in pursuit to their enemy. They are more vanquishing the enemy, and fare from reaching."

He appointed a group from among them although they were badly injured on the day of Uḥud.

The caller of the Messenger of Allah (P.B.U.H) said: No one will set out with us except those who attended the battle of Uḥud the day before. Hence, Jābir ibn ʻAbdullah talked to him and said: "O Messenger of Allah, My father has ordered me to take care of my seven sisters. "My son, it is not right for me and you to leave these women without a man among them, and I am not one to give you the precedence over myself in fighting along with the Messenger of Allah; you must stay behind to look after your sisters. So I stayed behind to look after them. That is why the Messenger of Allah (P.B.U.H) gave him permission to set out with him.

The Messenger of Allah (P.B.U.H) set out to fright them and in order that the polytheists would know that He set out to chase them, so they think that his power was not impaired, and that what they were struck with did make them to lose heart and cause them to leave.

The Messenger of Allah (P.B.U.H) set out with Abū Bakr, ʻUmar, ʻUthmān, ʻAli, Ṭalḥah, Az-Zubayr, Saʼd, ʻAbdul Raḥmān ibn ʻAwaf, ʻAbdullah ibn Masʼūd, Ḥudhayfah ibn al-Yamān, and Abū ʻUbaydah ibn Al-Jarrah in seventy men until they reached Ḥamrāʼ al-Asad, eight miles away from Medina.

[932] ʻAbdullah ibn Ḥamid informed us, Muḥammad ibn Ḥamdawayh informed us, Mahmoud ibn Adam related to us, Sufyān related to us, from Hishām ibn ʻUrwah, on the authority of his father, that ʻĀʼishah (may Allah be pleased with her) said to ʻAbdullah ibn az-Zubayr: O my nephew, your father and your grandfather, meaning, Abū Bakr and Az-Zubayr-among those

whom Allah (Glory be to Him) revealed about: ﴿As for those who responded to the call of Allah and His Messenger﴾. (1)

Muḥammad ibn Isḥāq reported from ʻAbdullah ibn Khārijah ibn Zayd ibn Thābit, from Abū as-Sā'ib, that a man from among the companions of the Messenger of Allah from Banū ʻAbd Al-Ashhal had witnessed Uḥud.

I witnessed Uḥud with my brother and we came back suffering from injury.

When the caller of the Messenger of Allah (P.B.U.H) proclaimed for pursuing the enemy, we said: We should not miss this battle with the Messenger of Allah. And By Allah, we have no beast to ride, and both of us were badly wounded. So we went out with the Messenger of Allah. I was less severely wounded than he was, and at times when his wounds were too much for him I carried him, while at other times he walked, until we reached the spot where the other Muslims were.

The Messenger of Allah went out until we reached ʻḤamrā' Al-Asad. At this, Ma'bad Al-Khuzā'ī passed by the Messenger of Allah at Ḥamrā' al-Asad. Khuzā'ah both Muslims and non-Muslims were in alliance with the Messenger of Allah (P.B.U.H). They would conceal nothing from him. However, Ma'bad was an idolater at this time. He said: O Muḥammad, by Allah, we feel great sorrow for what had happened to you and to your Companions. We really hope you will not suffer again."

So the Messenger of Allah (P.B.U.H) suggested that he overtake Abū Sufyān and discourage him from pursuing his evil intentions.

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(1) **[932] The assessment of the reliability of the chain of transmitters:**

- Its men are trustworthy, except for the compiler's sheikh. He was not mentioned with criticism or praise (Jarḥ or Ta'dīl).

Chain of narrators:

- It was narrated by aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 4/178, and Ibn Abī Hātim in ((Tafsīr al-Qur'ān al-ʻAẓīm)) 3/815, and Al-Ḥākim in ((Al-Mustadrak)) 2/326 from different routes on the authority of Hishām ibn ʻUrwah with a similar one. Al-Ḥākim said: This ḥadīth is authentic according to the condition of the two sheikhs. However, they did not record it, and Al-Dhahabī agreed with him.

Then He came out from the Messenger of Allah until he met Abū Sufyān at Al-Rawaḥā'. They had made up their minds concerning the Messenger of Allah and said: "We had injured Muḥammad and most of His companions and we get back before we annihilate them, let's back to them and finish them off.

When Abū Sufyān saw Ma'bad, said: "What is the matter with you, Ma'bad?" He replied: Muḥammad and his companions marched out in pursuit of you and He has gathered for you, the like of it I have never seen. He mobilized all the troops that had left behind on the day of Uḥud. They surely regret what they have missed and want to compensate for it nor. Their hearts are filled with hate and resentment."

Abū Sufyān said: "Woe to you! He said: "By Allah, I see that you would not leave till he comes and you see the forelock of their horses."

He said: "We have decided to attack them again to exterminate the remainder of them."

Ma'bad said: "I advise you against that, by Allah what I saw has prompted me to compose some verses about it." Abū Sufyān asked: "What are they?"

Ma'bad said;

My riding-camel was almost knocked over by the noise
When the earth was flowing with troops of short-haired horses
Pounding alone carrying noble lions who are not idle in battle, nor clumsy or weak.
I continued running, thinking that the earth was titling,
When they brought up a leader, who is never deserted,
And I said, "Woe betide Ibn Ḥarb when he meets them,
When the valley is seething with men."
I give an open warning to the people of the sanctuary of Mecca
To every intelligent and reasonable man of them,
Of the army of Muḥammad, whose riders are far from contemptible
And my warning is not idle prattle.

They said: Abū Sufyān and those who were with him said: A caravan belonging to ʿAbd Qays happened to pass by towards Medina.

He asked them: "Where are you heading for?" "We head for Medina," they replied. "Why," he asked. "We would like some provision," they replied. He said: "Can you convey a message from me to Muḥammad, and I will load these camels of your raisins in ʿUkāẓ tomorrow if you fulfill?" They said: "Yes, he said: "When you come to him tell him that we had gathered for him and his companions to finish them off."

Abū Sufyān went on his way back to Mecca, while the caravan passed by the Messenger of Allah while he was at Ḥamrāʾ Al-Asad, and conveyed the message of Abū Sufyān to the Messenger of Allah (P.B.U.H).

The Messenger of Allah (P.B.U.H) said: ﴿Allah alone is sufficient ˹as an aid for us and ˹He˺ is the best Protector﴾.

Then the Prophet (P.B.U.H) went on his way back to Medina, after He stayed three days at Ḥamrā Al-Asad. Before his return, he took Abū ʿAzzah al-Jumaḥī as prisoner of war. This is the view held by majority of scholars of Tafsīr.

Mujāhid and ʿIkrimah said: These verses had been revealed at the small battle of Badr, that is, When Abū Sufyān intended to leave on the day of Uḥud, he said: O Muḥammad, we have a date between you and us in the season of the next Badr you intend.

The Messenger of Allah (P.B.U.H) said: **"This will be between you and us, God willing."**

In the next year, Abū Sufyān went out with the Meccans until he reached a place called Murr Adh-Dhahran, then Allah (Glory be to Him) cast terror in his heart then he deemed it better to go back.

On his way, he met Nuʿaym ibn Masʾūd al-Ashjaʾī who would come to do ʿUmrah. Hence Abū Sufyān said to him: I have set a date with Muḥammad that we would meet him at the small Badr occasion. And this is a year of drought. In such circumstances, it would be better to stay home to take care of the trees and drink of milk.

I made up my mind not to set out for them. And I hate that Muḥammad will set out and I will not, that gives them power over us. Besides, I wish that they would leave behind than for me to leave behind. Thus, go to Medina and discourage them and inform them that I have rallied for them a large numbers of troops, they cannot stand for it and I will give you ten camels in return. I will send it to you by Suhayl ibn ʿAmr and he will guarantee for it. He said: When Suhayl came, Nuʿaym said to him: "O Abū Yazīd if you (would you guarantee this for me) this promise, then go to Muḥammad and discourage him?"

He said: "Yes". Then Nuʿaym came out until he reached Medina, where he found people mobilizing for the appointment set by Abū Sufyān. He asked: "Where are making for?" They said: "We have a date with Abū Sufyān at the season of small Badr, to fight right there.

He said: How bad you had decided, they had come to you at your home and your residence, and only those who survived among you are the fugitives.

And you want to march out and they girthed for you this season, by Allah, none will survive amongst you.

The companions of the Messenger of Allah (P.B.U.H) disliked setting out. At this, the Messenger of Allah (P.B.U.H) said: **"By Him the soul of Muḥammad is at His Hand, I will march out even if by myself."**

The coward people went back, while the courageous was ready for fighting and said: ﴿Allah ⌜alone⌝ is sufficient ⌜as an aid⌝ for us and ⌜He⌝ is the best Protector﴾.

The Messenger of Allah (P.B.U.H) set out with his companions until they reached Badr aṣ-Ṣughrā.

Whenever they would meet the idolaters and ask them about Quraysh, they would say: "They had gathered for you" to cast terror in the hearts of the Muslims.

The believers would say: "Allah ⌜alone⌝ is sufficient ⌜as an aid⌝ for us and ⌜He⌝ is the best Protector."

Until they reached Badr, it was a well owned by Banū Kināna. Also in the days of ignorance, it was a market for them, they would gather right there eight days a year.

The Messenger of Allah (P.B.U.H) stayed there waiting for Abū Sufyān, while Abū Sufyān had left from Mujanah to Mecca. The people of Mecca called them the army of as-Sawīq, they used to say: "You only went out to drink as-Sawīq (the Barely meal). The Messenger of Allah (P.B.U.H) and his companions would meet none of the idolaters at Badr. They stayed at the market and they had some goods, they sold and had some profits. Then they went back to Medina, safely and successfully. That what Allah Almighty said: ﴿As for ˀ those who responded to the call of Allah and His Messenger﴾

The term: ﴿Al-Lathina﴾ was in genitive case as an adjective for the believers. Its estimation: Allah will never deny the reward of the believers who responded to Allah and His Messenger. The Meaning of responding is to heed and obey Him. It is similar to His statement:﴿Let them respond to Me﴾, [2:186], it means: Let them obey me.

﴿After injury had struck them﴾, meaning, the injuries and wounds struck them. Hence, the statement completed, and then He said: ﴿For those who did good among them﴾ with their obedience to the Messenger of Allah and responding to him when he called them to fight. ﴿And were mindful to Allah﴾, meaning, stayed away from His disobedience.

﴿A great reward﴾, means a great reward.

[Qur'ān 173 :3] Allah (may He be glorified and exalted) said: ﴿Those to whom people [i.e., hypocrites] said﴾, and the word ﴿Al-Lathīna﴾ was also in genitive case, referring to the first ﴿Al-Lathīna﴾. It is referred to Nu'aym ibn Mas'ūd according to the view of Mujāhid, Muqātil, 'Ikrimah and al-Wāqidī. According to this commentary, its general meant for particular. It is similar to His statement: ﴿Or do they envy people﴾ [4:54], meaning, Muḥammad (P.B.U.H), also His saying: ﴿The creation of the heavens and the earth is certainly greater than the re-creation of humankind﴾. [40:57] It refers only to the Dajjal.

Ibn Isḥāq and some people said: the word "People" is referred to the caravan from ʿAbd Qays and we have mentioned their story earlier.

According to As-Suddī: When the Messenger of Allah (P.B.U.H) mobilized for marching out to Badr to encounter Abū Sufyān, the hypocrites came to them and said: "We are your companions who forbade you to set out and you disobeyed us. Now, they have come to you at your residence and they fought and had the upper hand over you. Whereupon, if you set out to them at their residence, none will be survived amongst you. Consequently, they said:"Allah ⌜alone⌝ is sufficient ⌜as an aid⌝ for us and ⌜He⌝ is the best Protector."

Thus, the word "People" in the verse refers to the hypocrites. According to Abū Ma'shar: "Some people of Huzayl from Tuhāmah entered Medina, so the Messenger of Allah (P.B.U.H) asked them about Abū Sufyān. They said: "They had rallied for you huge numbers, so fear them. At this they said: "Allah ⌜alone is sufficient as an aid for us and He is the best Protector."

Accordingly, Allah Almighty sent down the verse: ﴿Those to whom people [i.e., hypocrites] said﴾.

﴿Indeed, the people﴾, meaning, Abū Sufyān and his companions.

﴿Have gathered against you, so fear them﴾, meaning, fear and be warned of them, as you cannot resist them.

﴿The warning only made them grow stronger﴾, i.e. the warning. ﴿In faith﴾, meaning, they became much believing and stronger and faithful.

The tale of some traditions that state the faith increases and decreases:

[933] Abū ʿAbdullah Al-Ḥusayn ibn Muḥammad ibn Fanjawayh informed me when I would read to him, Mūsā ibn Muḥammad ibn ʿAlī ibn ʿAbdullah related to us, my father related to us, ʿAlī ibn ʿAbdul ʿAziz related to us, Abū al-Qāsim related to us, Ḥabīb ibn Īsā ibn Farūkh related to us, Ismāʾīl ibn ʿAbdul Raḥmān related to us, from Mālik (from Nafiʾ) from ibn ʿUmar (may Allah be pleased with them) said: We asked the Messenger of Allah, saying: Does faith increase and decrease?.

He (P.B.U.H) said: **"Yes, it increases until it makes one entitled to Paradise, and decreases until it makes one entitled to Hell-fire."** (1)

[934] Al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn ath-Thaqafī related to us, Abū Bakr Aḥmad ibn Isḥāq as-Sunnī related to us, Abū ʻAbdul Raḥmān Aḥmad ibn Shu'ayb ibn ʻAlī an-Nasa'ī related to us, Muḥammad ibn Rāfi' informed us, ʻAbdul Razzāq related to us, Ma'mar related to us, on the authority of Zayd ibn Aslam, on the authority of ʻAṭā' ibn Yasār, Abū Sa'īd Al-Khudrī (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:**"No one of you disputes more intensely for something that is rightly his in this world, than the believers will dispute with their Lord for their brothers who have entered the Fire. They will say: 'Our Lord, our brothers used to pray with us and fast with us, and perform Ḥajj with us, and you have caused them to enter the Fire?' He will say: 'Go**

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(1) **[933] The assessment of the reliability of the chain of transmitters:**
- It contains whom I could not find.

Chain of narrators:
- Az-Zayla'ī attributed it in ((Takhrīj Ḥadīths and Athār Al-Kashshāf1/248 to ath-Tha'labī through Mālik with a similar one, and Ibn Ḥajar attributed it in ((Al-Kāf ash-Shāf)) 1/442 to ath-Tha'labī from the narration of ʻAlī Ibn Abdul-Aziz with a similar one, and Ibn Uday recorded it in ((Al-Kāmil)) 1/203 from the ḥadīth of Abū Hurayrah, with Marfū chain of narrator, and from his chain of transmission it was recorded by Ibn Al-Jawzī in ((Al-Mawḍu'āt')) 1/189 (273) and in it is Aḥmad ibn Muḥammad ibn Ḥarb as a liar.
- See: ((Dhākhirah Al-Ḥāfiẓ)) by Ibn Al-Qaysranī 2/1086.
- Furthermore, Ibn Uday recorded it in ((Al-Kāmil)) 6/2327, and from his path was Ibn Al-Jawzī in ((Al-Mawḍu'āt)) 1/189 (273), and Al-Dhahabī in ((Mizān al-I'tidāl)) 4/144 from the ḥadīth of Wāthilah with a chain of transmission raised to the Prophet (P.B.U.H).
- Ibn Ṭāhir al-Maqdisī said in ((Dhākhirah al-Ḥāfiẓ)) 2/1086 (2306): This is a rejected ḥadīth, and the load on it is Ma'ruf ibn ʻAbdullah al-Khayyat al-Dimashqī.
- And see: ((The Made Pearls)) by As-Suyūṭī 1/39-41.
- And Ibn Al-Jawzī recorded it in ((Al-Mawdoo'at)) 1/188 (272) from the ḥadīth of Mu`adh with a similar chain of transmission. Ibn Al-Jawzī said: It includes ʻAmmār ibn Mutarrif who used to lie.
- And see: ((The Made Pearls)) by As-Suyūṭī 1/39.
- Ibn al-Qayyim said in ((Al-Manar Al-Munif)) (p. 119) (226), (267): ... This wording is a lie against the Messenger of Allah, peace be upon him. See: ((Al-Asrar Al-Marfu`ah)) by Al-Qari (p. 143), ((Tanzeeh Al-Sharia)) by Ibn Iraq 1/150.

and bring forth whomever you recognize among them.' So they will go to them, and will recognize them by their appearances. Among them will be those who have been seized by the Fire up to the middle of their shins, and some among them those whom it has taken up to his ankles. They will bring them forth, then they will say: 'Our Lord, we have brought forth those whom You commanded us (to bring forth).' He will say: 'Bring forth everyone in whose heart is faith the weight of a Dinar.' Then He will say: 'Everyone in whose heart is faith the weight of half a Dinar,' until He will say: 'In whose heart is faith the weight of the smallest speck."[1]

[935] On the authority of 'Abū 'Abdul Raḥmān an-Nasa'ī', Muḥammad ibn Yaḥyā ibn 'Abdullah informed us, Ya'qūb ibn Ibrāhīm ibn Sa'd related to us, my father informed us, Ṣālih ibn Kaysān related to us, Ibn Shihāb said: Abū Umamah Sahl ibn Ḥunayf related to me that he heard Abū Sa'īd Al-Khudrī (may Allah be pleased with hi) saying: I heard Allah's Messenger (P.B.U.H) saying, **"While I was sleeping, I saw (in a dream) the people being displayed before me, wearing shirts, some of which (were so short that it) reached as far as their breasts and some reached below that. Then `Umar bin Al-Khaṭṭāb was shown to me and he was wearing a shirt which he was dragging (behind him)."**

They asked. What have you interpreted (about the dream)? O Allah's Messenger (P.B.U.H)?" He said, "The religion." [2]

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(1) **[934] The assessment of the reliability of the chain of transmitters:**
- authentic.
- Chain of narrators: It was recorded by Abd al-Razzāq in ((Al-Muṣannaf)) 10/342 (21021), and it was transmitted by Aḥmad in ((Al-Musnad)) 3/94 (11898), and At-Tirmidhī in the chapters on the characteristic of Hell (2598), and An-Nasā'ī in ((The Great Sunnah)) 6/533 (1741), and Ibn Mājah in Al-Muqadimmah, Chapter on Faith (60) on the authority of Abū Sa'īd Al-Khudrī, with a chain of transmission attributed to him, at length and abbreviated.
- At-Tirmidhī said: This is a good and authentic ḥadīth, and Al-Albanī said in ((Ṣaḥīḥ Sunan Al-Nasā'ī)) 3/103 (4637): It is authentic.

(2) **[935] The assessment of the reliability of the chain of transmitters:**
- authentic.

Chain of narrators:
- It was recorded by Al-Bukhārī in the Book of Faith, Chapter on the Differentiation of the People of Faith (23) and Muslim in the Book of the Virtues of the Companions, Chapter

[936] Abū Bakr Muḥammad ibn Aḥmad ibn Ibrāhīm ibn Ḥamdūn informed me while I was reading him and he confirmed it. Abū al-Ḥasan Aḥmad ibn Muḥammad ibn ʿAbdūs informed us, ʿUthmān ibn Saʾīd ad-Dārimī related to us, Nuʿaym ibn ʿḤammād related to related to us, ibn al-Mubarak related to us, ibn Shihāb related to us, on the authority of Salamah ibn Kuhayl, on the authority of Huzayl ibn Shuraḥbil that ʿUmar (may Allah be pleased with him) said: Abū Bakr's faith outweighs the faith of the Ummah. (1)

[937] on the authority of ʿUthmān ibn Saʾīd, Abū Bakr ibn Abū Shaybah related to us, Abū Usamah related to us, from Mūsā ibn Muslim, ibn Sābiṭ related to us, said: ʿAbdullah ibn Rawaḥah would take the man with his hands and would say: "Let's increase our faith, let's remember Allah." (2)

[938] on the authority of ibn Abī Shaybah, Abū Usamah related to us, ʿAwf related to us, from ʿAbdullah ibn ʿAmr ibn Hind al-Jamalī: ʿAlī ibn Abī Ṭālib (may Allah be pleased with him) said: the faith looks like a white gleam

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on the Virtues of "Umar, may Allah be pleased with him (2390), and At-Tirmidhī in the Chapters on Visions, Chapter on the Vision of the Prophet, may Allah bless him and grant him peace (2286), and an-Nasāʾī in ((2286). As-Sunan Al-Kubra)) 6/533 (11742) from a chain of transmission on the authority of Ṣāliḥ ibn Kaysān in the same way.

(1) **[936] The assessment of the reliability of the chain of transmitters:**

- There is someone for whom I could not find a translation, and there is also Nuʿaym ibn Ḥammād, who is truthful, yet he makes many mistakes.

Chain of narrators:

- It was recorded by Al-Bayhaqī in ((Shu`b Al-Iman)) 1/69 (36) via Ibn Al-Mubarak likewise.
- Al-Ḥāfiẓ Al-ʿIraqi said in ((Al-Mughnī ʿan Ḥaml al-Asfār)) 1/35 (130): Its chain of transmission is authentic.
- And see: ((al-ʿIlal)) by Imām ad-Daraquṭnī 2/223 (236), ((Itḥaf as-Sādah al-Mutaqīn)) by al-Zubaydī 1/323, 7/572, ((Kashf al-Khafāʾ) by al-ʿAjlūnī 2/234 ((Al-Kāmil)) by Ibn Uday 4 /1518.

(2) **[937] The assessment of the reliability of the chain of transmitters:**

- discontinuous Because Ibn Sābiṭ did not realize Ibn Rawaḥah.

Chain of narrators:

- It was recorded by Ibn Abī Shaybah in the book ((Al-Iman)) (p. 116), Al-Albanī said: Its chain of transmission is weak.
- Ḥāfiẓ and trustworthy.

in the heart, they more faith increases, the more it became white. On the other hand, hypocrisy looks like a black spot in the heart. The more hypocrisy increases, the more it becomes black, until it covers the whole heart. "By Him in Whose Hand my soul is! If you split the heart of the believer, you will find him white-hearted, and if you split the heart of the hypocrite you will find him black-hearted. (1)

[939] on the authority of ibn Abī Shaybah, 'Affān related to us, from 'Ḥammād ibn Salamah, from Abū Ja'far al-Khatamī, on the authority of his father that his grandfather Husayn ibn Ḥabīb ibn Khamāshah said: "faith increases and decrease."

He was asked: "How it increases and how it decreases? He replied: "It increases when we remember Allah and fear Him, and it decreases if we neglect and forget." (2)

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(1) **[938] The assessment of the reliability of the chain of transmitters:**
- Its chain is broken, 'Abdullah ibn 'Amr did not hear from 'Alī.

Chain of narrators:
- It was narrated by Ibn Abī Shaybah in the book ((Al-Imān)) (8), and in ((Al-Muṣannaf)) 10/290 and Al-Bayhaqī in ((Shu'ab Al-Iman)) 1/70 (38) on the authority of Awf with a similar one.
- Al-Albanī said: The chain of transmission between 'Abdullah and 'Alī is interrupted. See: His transcription of the book ((Faith **[939] The assessment of the reliability of the chain of transmitters:**
- It includes someone whom I couldn't find his biography.

Chain of narrators:
- Narrated by Ibn Abī Shaybah in "Al-Imān" 10/291 (30841), Al-Ajūrī in "Al-Sharia" 2/583, Al-Bayhaqī in "Shu'ab Al-Iman" 1/77 (56), and Ibn Baṭṭah in "Al-Ibānah Al-Kubrā")) (p. 732) (1117) from the way of Abī Ja'far Al-Khatami, with a similar one. Ibn Ḥajar said in ((Al-Iṣābah)) 4/593: Mawquf.

(2) **[939] The assessment of the reliability of the chain of transmitters:**
- Its chain someone whom I could find his biography.

Chain of narrators:
- Narrated by Ibn Abī Shaybah in "Al-Iman" 10/291 (30841), Al-Ajūrī in "Al-Sharia" 2/583, Al-Bayhaqī in "Shu'ab Al-Iman" 1/77 (56), and Ibn Baṭṭah in "Al-Ibānah Al-Kubrā")) (p. 732) (1117) from the way of Abī Ja'far Al-Khatami, with a similar one. Ibn Ḥajar said in ((Al-Iṣābah)) 4/593: Mawqūf.

[940] on the authority of ibn Abī Shaybah, Abū Usamah related to us, on the authority of Muḥammad ibn Ṭalḥah, on the authority of Zubayd, that Dharr said: "Umar (may Allah be pleased with him) would catch the hands of the man and the two men from his companions and would say: Let's increase our faith." (1)

[941] on the authority of ibn Abī Shaybah, Muḥammad ibn Fuḍayl related to us, on the authority of his father, on the authority of Shibāk, on the authority of Ibrāhīm, that ʻAlqamah used to say to his companions: "Let's increase our faith." (2)

[942] Al-Khaffāf informed us, as-Sarrāj related to us, Hārūn ibn ʻAbdullah related to us, Abū Aḥmad Az-Zubayrī related to us, Maʾqil ibn ʻUbaydullah related to us, that ʻAṭāʾ said: "Faith increases and decreases." (3)

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(1) **[940] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is weak as Dharr did not hear from ʻUmar Ibn Al-Khaṭṭāb.

Chain of narrators:
- Narrated by Ibn Abī Shaybah in the book ((Al-Iman)) (108), ((Al-Muṣannaf)) 10/301 (30881), and al-Ajūrī in ((Al-Sharia')) 2/585, and it contains the authority of Zirr ibn Ḥubaysh, which is an apparent error- and Al-Bayhaqī in ((Shu`b al-Iman)) 1/69 (37) and Ibn Baṭṭah in ((Al-Ibānah)) (p. 733) (1120) on the authority of Muḥammad ibn Ṭalḥah in the same way.
- Al-Albanī(P. 36) (108) said: There is an interruption. Because Dharr did not hear from ʻUmar.

(2) **[941] The assessment of the reliability of the chain of transmitters:**
- Ḥasan, in which Muḥammad ibn Fuḍayl is a truthful person, but he was accused of being Shiite.

Chain of narrators:
- It was narrated by Ibn Abī Shaybah in the book ((Al-Imān)) (104) and in ((Al-Muṣannaf)) 10/300 (30877) on the authority of Muḥammad ibn Fuḍayl with a similar one. Al-Albanī said: Its chain of transmission is good.

(3) **[942] The assessment of the reliability of the chain of transmitters:**
- His men are trustworthy.

Chain of narrators:
- I could not find it.

[943] Al-Khaffāf informed us: I heard as-Sarrāj saying: I heard ʿUbayd Allah ibn Saʾīd saying: I heard Abū Nuʿaym saying: I heard Sufyān saying: "Faith increases and decreases." (1)

[944] Abū al-Ḥusayn al-Khaffāf informed us: Abū al-ʾAbbās as-Sarrāj related to us: ʿAlī ibn Sahl ibn al-Mughirah related to me, Manṣūr related to us, on the authority of Sufyān: Ismāʾīl ibn ʿAyyāsh related to us, Ḥarīz ibn ʿUthmān, from Al-Ḥārith ibn ʿUmayarah, from Abū ad-Dardāʾ (may Allah be pleased with him) said: "Faith increases and decrease." (2)

[945] Al-Khaffāf informed us: As-Sarrāj related to us, ʿUbayd Allah ibn Saʾīd related to us, said: ʿAbdul Ṣamad ibn Ḥasan related to us, Sufyān ath-Thawrī related to us, on the authority of Yazīd ibn Abī Ziyād, that Mujāhid said: faith includes words and deeds, it increases and decreases.

[946] Abū Bakr Aḥmad ibn Muḥammad ibn Ibrāhīm informed, Aḥmad ibn Muḥammad ibn ʿAbdūs informed us, ʿUthmān ibn Saʾīd related to us, Abū Bakr Aḥmad ibn Yūnus informed us: Ismāʾīl ibn ʿAyyāsh al-Ḥimṣī related to

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(1) **[943] The assessment of the reliability of the chain of transmitters:**
- It is chain of narrators is very weak since it contains Ḍirār.

Chain of narrators:
- It was recorded by ʿAbdullah ibn Aḥmad ibn Ḥanbal in ((Al-Sunnah)) 1/346 (738) on the authority of Sufyān ibn Uyaynah with a similar version, and there is an addition, and its chain of transmission is authentic.
- And see: ((Sharia)) by Al-Ajūrī 2/605-606, ((al-Ibānah)) by Ibn Baṭṭah (P. 742) (1143).

(2) **[944] The assessment of the reliability of the chain of transmitters:**
- It was narrated through a broken chain of narrators: Al-Ḥārith did not realize Abū Dardāʾ.

Chain of narrators:
- It was recorded by Ibn Mājah in the Introduction, Chapter on Faith (75), and Al-Bayhaqī in ((Shuʾb Al-Iman)) 10/76 (54) on the authority of Abū Dardāʾ, may Allah be pleased with him.
- Al-Albanī said in ((Ḍaʾīf Sunan Ibn Mājah)) 1/11 (15): Its chain is weak.

[945] The assessment of the reliability of the chain of transmitters:
- Its chain is weak as it includes Yazīd ibn Abī Ziyād al-Qurashī.

Chain of narrators:
- It was recorded by ʿAbdullah ibn Aḥmad ibn Ḥanbal in ((Al-Sunnah)) 1/311 (611) from the way of ʿAbd aṣ-Ṣamad ibn Ḥasan, with a similar chain of transmission.
- See: ((Shu`b al-Iman)) 1/78 (60), ((Jāmiʾ al-Bayān)) l

us, on the authority of ʿAbdul Wahhāb ibn Mujāhid, on the authority of his father, that ibn ʿAbbās and Abū Hurayrah (may Allah be pleased with them) said: "Faith increases and decreases." (1)

[947] Narrated Ismāʾīl ibn ʿAyyāsh, on the authority of Safwān ibn ʿUthmān al-Raḥbī, on the authority of Abū Ḥabīb al-Ḥārith ibn Miḥṣan, that Abū ad-Dardāʾ said: "Faith increase and decreases." (2)

[948] Aḥmad ibn Muḥammad ibn Ibrāhīm informed us, Aḥmad ibn Muḥammad ibn ʿAbdūs related to us, ʿUthmān ibn Saʾīd related to us, Abū ʿḤudhayfah related to us, Sufyān related to us that ʿUmar ibn ʿAbdul ʿAzīz (may Allah be pleased with him) said: "Faith increases and decreases."(3)

[949] On the authority of ʿUthmān ibn Saʾīd, Abū Bakr ibn Abī Shaybah related to us, Wakīʾ related us, on the authority of Sufyān, on the authority of Hishām ibn ʿUrwah, that his father said: "As soon as trust decreases, faith decreases accordingly."(4)

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(1) **[946] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak, it includes Ibn Mujāhid is Matrūk (rejected).

Chain of narrators:
- It was recorded by Ibn Mājah, Chapter on Faith (74), and ((Al-Ajūrī)) in Sharia 2/582, and Ibn Baṭṭah in ((al-Ibānah)) (p. / 76 (53) from the path of Ismāʾīl ibn ʿAyyāsh in it.
- Al-Albanī said in ((Ḍaʾīf Sunan Ibn Mājah)) 1/11 (14): Its chain is very weak.

(2) **[947] The assessment of the reliability of the chain of transmitters:**
- It includes Ibn Mujāhid is Matrūk (rejected).
- Chain of narrators: Narrated by Al-Bayhaqī in ((Shuab Al-Iman)) 1/153.

(3) **[948] The assessment of the reliability of the chain of transmitters:**
- Weak in it Abū Ḥudhayfah Ṣādūq (truthful), but he has a bad memory.

Chain of narrators:
- It was recorded by Ibn Abī Shaybah in ((Al-Iman)) (135), and Al-Bayhaqī in ((Shuʾb Al-Iman)) 1/78 (59) on the authority of Uday ibn Uday that "Umar ibn Abdul Aziz wrote to him and mentioned its meaning. Al-Albanī said: Its chain of transmission is authentic.

(4) **[949] The assessment of the reliability of the chain of transmitters:**
- Its chain of narration is authentic.

Chain of narrators:
- Narrated by Ibn Abī Shaybah in ((Al-Iman)) (p. 6) (10), and Al-Ajar in ((Al-Sharia)) 2/608, and Ibn Baṭṭah in ((al-Ibānah)) (p. 739) (1133), and Al-Aṣbahānī in ((Al-

[950] Abū Bakr al-Ashnānī informed us, Abū al-Ḥasan aṭ-Ṭrā'ifī related to us, ʿUthmān ibn Sa'īd ad-Dārimī related to us: I heard Muḥammad ibn Kathīr al-ʿAbdī about faith that: It contains both words and actions, it increases and decreases. I said: would Sufyān say that? He said: "Certainly, yes."

He said: I have asked Abū Ḥudhayfah Mūsā ibn Mas'ūd about faith? Whereupon he said: "It is words and deeds, increase and decrease." I said: "Would Sufyān hold that?" He replied: "Yes."

I asked ʿĀrim ibn al-Faḍl about Faith? He said: "It includes words and actions, it increases and decreases."

I said: "Would Ḥammād hold this? He said: "Yes."

I asked Abū al-Walīd at-Ṭayālisī about Faith? Thus he said: "It consists of words and actions, intention and Sunnah," I asked: "Does it increase and decrease?" He replied: "Yes."

He said: and I asked Sulaymān ibn Ḥarb, then he said: "It consists of words and deeds, also it increases and decreases."

I heard Muslim ibn Ibrāhīm saying: "Faith includes words and deeds. It increases and decreases. He said: I asked ʿAlī ibn ʿAbdullah Al-Madanī about faith? So he said: "It is words, action and intention." I said: "Does it increase and decrease?" He said: "Yes, it increases and decreases until nothing remains of it."

He said: And I asked ʿAmr ibn ʿAwn al-Waṣitī about Faith? He said the like of it. He said: I heard Yaḥyā ibn Yaḥyā saying: "Faith is composed of words and deeds and people are varying in faith."

He said: I asked Aḥmad ibn Yūnus about faith? He said: "It is words and action, it increase and decreases." He said: I asked ʿAbdullah ibn Muḥammad

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Targhīb wa'l-Tarhīb)) (256), and Al-Bayhaqī in ((Shu`b Al-Iman)) 1/78 (58), and ʿAbdullah ibn Aḥmad in ((Al-Sunnah)) 1/368 (795) on the authority of Wakī`.

- It was recorded by Ibn Abī Shaybah in ((Al-Iman)) (135), and Al-Bayhaqī in ((Shu'b Al-Iman)) 1/78 (59) on the authority of Uday ibn Uday that "Umar ibn Abdul Aziz wrote to him and mentioned its meaning. Al-Albanī said: Its chain of transmission is authentic.

an-Nufaylī-and he was so versed-about faith? Hence he said: "It includes and action, increases and decreases so report it from me."

He said: I asked Abū Tawbah al-Ḥalabī about faith? So he said: It is words and action, it increases and decreases, and whoever dislikes exception, he missed the Sunnah." I said to him: "Would Abū Isḥāq al-Fazāri say that?" He said: "Abū Isḥāq would bring out of al-Maṣīṣah who would not say that faith increases and decrease. He said: I heard Maḥbūb ibn Mūsā saying: I heard Yūsuf ibn Asbāṭ saying: "Faith increases and decreases." He said: I heard Al-Ḥasan ibn as-Sijistānī saying: "Faith consists of words and action, It increases and decrease."

According to Wakī'' ibn al-Jarraḥ, 'Umar ibn 'Imārah and ibn Abī Burdah, and Zuhayr ibn Nu'aym used to say: "Faith includes words and action, it increases and decreases." (1)

Allah (may He be glorified and exalted) said: ﴿Allah ˹alone˺ is sufficient ˹as an aid˺ for us and ˹He˺ is the best Protector﴾, meaning, Allah is sufficient for us; on Allah we put our trust. Both Nūn and Alif are used in genitive case, like when you say: One Dirham is enough for Zayd because "Hasb" is noun, even if it comes in place of the verb regardless of the Ḍammah of Bā' as the poet said:

Our home is full of milk and butter ….

And enough for the rich is get water and be full.

﴿He is the best Protector.﴾, that is, on Him we put our trust in all our affairs. Fa'il with meaning of Maf'ūl. According to al-Wāqidī, His statement: ﴿He is the best Protector﴾, It means guardian; it is similar to His saying:

﴿If We willed, We could have certainly taken away what We have revealed to you ˹O Prophet˺—then you would find none to guarantee its return from Us﴾, [17:86]

Meaning, a protector. Likewise, Allah Almighty said: Allah added, ﴿You will truly have no authority over My ˹faithful˺ servants.﴾ And sufficient is your Lord as a Guardian﴾. [17:65]

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(1) **[950] The assessment of the reliability of the chain of transmitters:**
- Sheikh of the workbook I did not find.
- See: ((Al-Durr Al-Maṣūn)) by as-Samīn Al-Ḥalabī 1/355, 3/490, ((Imlā' ma Manna bihi al-Raḥman)) by Al-'Akbarī 1/158, ((Al-Kashshāf)) by Az-Zamakhsharī 1/662.

[951] Al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn ibn Fanjawayh informed me, Muḥammad ibn Khalaf ibn Jayyān related to us, al-Qāsim ibn Zakarīyā al-Muṭarrīz related to us, Sulaymān ibn Tawbah an-Nahrwānī related to us, Salam ibn Sulaymān related to us, Israel related to us, on the authority of Abū Husayn, on the authority of Abū Ṣāliḥ that Abū Hurayrah (may Allah be pleased with him) said: **"The last statement of Abraham when he was thrown into the fire was:--"Allah is Sufficient for us and He is the Best Disposer (of affairs for us)."** (3.173) (1)

[952] Al-Ḥusayn ibn Muḥammad informed me, Hārūn ibn Muḥammad ibn Hārūn al-'Aṭṭār related to us, Khāzim ibn Yaḥyā al-Ḥalawānī related to us, Mūsā ibn Marawān al-Rāfi'ī related to us, Baqiyyah related to us, on the authority of Baḥir ibn Sa'd, on the authority of Khālid ibn Ma'dān, on the authority of Sayf, that 'Awf ibn Mālik (may Allah be pleased with him) said:

the Messenger of Allah judged between two people, so the defendant said: "Allah ⌜alone⌝ is sufficient ⌜as an aid⌝ for us and ⌜He⌝ is the best Protector." Hence, the Messenger of Allah (P.B.U.H) said: "Bring me this man." then he said:**"Allah (Glorified is He) praises the sound and blames for the failure, so if you**

(1) **[951] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak as it contains Salām ibn Sulaymān:

Chain of narrators:
- It was recorded by Abū Nu'aym in ((Ḥilyat Al-Awliyā')) 1/19, and al-Khaṭīb in ((Tārīkh Baghdad)) 9/118 from the way of Salām in it with a similar way. And he said: This is an unfamiliar ḥadīth from the narration of Abū Husayn on the authority of Abū Ṣāliḥ on the authority of Abū Hurayrah with a chain of transmission. I do not know who narrated it except Salām ibn Sulaymān.
- Al-Albanī said in ((Silsilat al-Aḥādīth aḍ-Ḍa'īfah)) 2/204- 205 (788): Mawḍu (Fabricated).
- And what is preserved is what people narrated on the authority of Isrā'īl and Abū Bakr ibn Ayyāsh, on the authority of Abū Husayn, on the authority of Abī aḍ-Ḍuḥā, on the authority of Ibn 'Abbās in a similar way.
- And see: ((Fatḥ Al-Bārī)) by Ibn Ḥajar 8/229 (4513) (4564), ((Al-Asmā waṣ Ṣifāt)) by Al-Bayhaqī 1/152, ((Dalā'il an-Nubuwah)) by Al-Bayhaqī 3/317, ((Amal al-Yawm wal-Laylah)) by an-Nasā'ī (p. 393) (603).

something befell you, say: "Allah ˹alone˺ is sufficient ˹as an aid˺ for us and ˹He˺ is the best Protector." (1)

[Qur'ān 174 :3] Allah (may He be glorified and exalted) said:﴿So they returned with Allah's favours and grace﴾, they came back and returned, it is similar to the verse:﴿So that they would find it when they returned to their family﴾ [12:62] meaning, they returned to them.

﴿With Allah's favours﴾, meaning, with safely with good health. They would not encounter the enemy, and their wounds were cured.

﴿And grace﴾, meaning, profit and business. That is what they gained in the market so they made profit.

﴿Suffering no harm﴾, they were neither killed nor wounded. They suffered no pain or trouble.

﴿For they sought to please Allah). Meaning, in obedience of Allah and His Messenger (P.B.U.H).

As they said: "will this be an expedition," accordingly Allah Almighty gave the reward of expedition, and was pleased with them.

﴿And surely Allah is ˹the˺ Lord of infinite bounty﴾.

[Qur'ān 175 :3] Allah (may He be glorified and exalted) said: ﴿That ˹warning˺ was only ˹from˺ Satan﴾.

Meaning, the one who said to you: ﴿Those to whom people [i.e., hypocrites] said, ﴿Indeed, the people have gathered against you, so fear them﴾.

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(1) **[952] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak because Sayf is unknown and Baqiyyah is Mudallis and he transmitted hadiths.
- See: ((Mizān al-I'tidāl)) by Al-Dhahabī, 2/46-47.

Chain of narrators:
- It was recorded by Imām Aḥmad in ((al-Musnad)) 6/24 (23983), and Abū Dāwūd in the Book of Judges, in the chapter on the man swearing on his right (3627), and an-Nasā'ī in ((ʻAamal al-Yawm wal Laylah)) (p. 403) (626), and al-Muzzī in ((Tahdhīb al-Kamāl)) 8/257, from the way of Baqiyyah Ibn Al-Walīd, with a similar one.
- Al-Albanī said in "Ḍa'īf Sunan Abī Dāwūd" (p. 359) (782) and "Ḍa'īf Al-Jāmī' Al-Ṣaghīr" (p. 253): Its chain is weak.

This was done out of the action of Satan which he cast it on their tongues to fear them and you lose heart to fight them.

﴿Trying to prompt you to fear his followers﴾, meaning, tries to frighten you through his followers, i.e. to scare the believers with the disbelievers. As-Suddī said: "Magnify his followers in your sight to fear them." It is similar to His statement: ﴿To warn ˹the disbelievers˺ of a severe torment from Him﴾ (18:2), meaning, of a severe punishment. He the Almighty says as well: ﴿To warn all of the Day of Meeting﴾ [40:15] , meaning, of the Day of Meeting. He the Almighty says: ﴿And warn of the Day of Gathering—about which there is no doubt﴾. [42:7]

Some scholars said: It means: He prompts people to fear his followers; as when someone says He gives money and he clothe the garments, i.e. He give money to people and clothe garments to people. This view was held by the recitation of ʻAbdullah ibn Mas'ūd: ﴿That is only Satan who frightens [you] of his supporters﴾.

[953] Al-Ḥusayn ibn Muḥammad al-Thaqafī related to us, Aḥmad ibn Jaʻfar ibn Ḥamdān related to us, Muḥammad ibn Isḥāq al-Masūḥī, Sahl ibn Muḥammad ibn ʻUthmān related to us, Yaḥyā ibn al-Yamān related to us, on the authority of Ṭalḥah, that ʻAṭā' that he used to recite:﴿This is only Satan who frightens you of his supporters﴾[1]

[954] Abū ʻAbdullah ibn Fanjawayh informed me, Abū ʻAlī ibn Ḥabash al-Muqrī", Abūl Qasīm ibn al-Faḍl related to us, Abū Ḥātim informed us, Manṣūr ibn Abī Muzāḥim related to us, Abū Sa'īd Yaḥyā ibn Muḥammad ibn Muslim ibn Abī al-Waḍāḥ related to us, ʻAlī ibn Budhaymah related to us, that Ubayy ibn Ka'b used to recite it: ﴿Satan would frighten you of his supporters﴾

(1) [953] Its chain of narration is very weak, because Ṭalḥah ibn ʻAmr is Matrūk (rejected). - See: ((Al-Muḥaṣib)) by Ibn Jinnī 1/276, ((Al-Baḥr al-Muḥīt)) by Abī Ḥayyān 3/120, ((Al-Kashshāf)) by Zamakhsharī 1/231, ((Al-Durr Al-Maṣūn)) by as-Samīn Al-Ḥalabī 3/493.

﴿That is only Satan who frightens [you] of his supporters﴾. (1) ﴿So do not fear them; fear Me﴾, and do not disobey my command.

﴿If you are true believers﴾, believing my promise, as I took it upon My Self to grant you victory.

[Qur'ān 176 :3] Allah Almighty said: ﴿O Prophet ! ˹ do not grieve for﴾, according to the recitation of Nafi': ﴿Yuḥzinka﴾. With Ḍammah of Yā' and Kasrah of Zāy, likewise, He recited all similar places in the Qur'ān of this verb, except that is in Surat al-Anbyā' ﴿The Supreme Horror ˹of that Day˺ will not disturb them﴾. [103 :21]

He recited it with Fatḥah of Ya' and Ḍammah of Zāy in this verse.

(This is contrary to Abū Ja'far, however, ibn Muḥayṣin recited the whole places with Ḍammah of Yā' and Kasrah of Zāy, while others recited it with Fatḥah of Yā' and Ḍammah of Zāy. This view is held by Abū 'Ubayd and ibn Abū 'Ḥātim. They are two tongues: the term Ḥazina and Yaḥzunu (to grieve for), and Aḥzana and Yuḥzinu. However, Ḥazina is commonly used, but Aḥzana is rare, he cited:

My fiend has left, so I was grieved by his messages.

Allah Almighty said next: ﴿For those who race to disbelieve﴾.

The majority of reciters read it that way, while Ṭalḥah ibn Musrif recited it:(Yusri'ūn) without Alif.

Aḍ-Ḍaḥāk said that it refers to the idolater of Quraysh, while others said: there are the hypocrites who hastened to disbelief with supporting the disbelievers.

﴿Surely they will not harm Allah in the least﴾, by those who hasten to disbelief and supporting its people.

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(1) **[954] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is broken: Ibn Budhaymah did not meet Ubayy. This one died in the year twenty-two, and that one in the year one hundred and thirty-six.

Chain of narrators:
- See: ((Al-Baḥr Al-Muḥīṭ)) by Abī Ḥayyān 3/120 on the authority of Abī and An-Nakh'ī, and in "Al-Wasīt" by Al-Wāḥidī 1/524 on the authority of Ubayy Ibn Ka'b.

﴿It is Allah's Will to disallow them a share in the Hereafter﴾, meaning, a share in the reward of the Hereafter; for this He disappointed them until they hastened to disbelief.

﴿And they will suffer a tremendous punishment﴾. This verse refutes the claims of the Fatalism (Al-Qadariyah).

[Qur'ān 177 :3] ﴿Those who trade belief for disbelief﴾: they replaced belief for disbelief.

﴿Those who trade belief for disbelief will never harm Allah in the least﴾, rather, they harm themselves.

﴿And they will suffer a painful punishment﴾.

[Qur'ān 178 :3] ﴿Those who disbelieve should not think that living longer is good for them﴾

Ḥamzah and Abū Baḥriyah read it with Tā', while others read it with Yā'. As for the recitation of Yā', the word ﴿Al-Lathīna) is used in nominative as subject. Its estimation: Let the disbelievers do not think that We extend their time of [enjoyment] is better for them.

And who recited it with Tā', according to al-Farrā', whoever recited it with Tā, it is meant for repetition, at this, the meaning will be: O, Muḥammad, do not think that We extend the time for the disbelievers.

If you made think attached with those who disbelieved, it is not fitting to refer to ﴿Annamā﴾. This is similar to Allah's (Glory be to Him) saying:

﴿Are they only waiting for the Hour to take them by surprise?﴾ [47:18] meaning, are they only waiting for the Hour, are they only waiting for to take them by surprise.

According to another view: ﴿Annmā﴾ occurred in accusative as appositive from ﴿Those who disbelieved﴾

as the poet said:

Qays would not die as one man

but it the dead of the whole people.

Hence, the word (Halaka) is used in nominative as appositive of the first word.

Imalā' means delay and giving time for them and prolonging in age. It is similar to Allah's saying: ﴿So be gone from me for a long time!﴾ [19:46] meaning, a prolonged time. It is said: I lived for a long time. It is derived from Malā and Malāwah, that is, time. The poet said:

I see me a good chance for the pretty girls

they would show pity for me

Al-Malāwān refers to night and day. According to Tamīm ibn Muqbil:

O houses of the district of Sub'ān

days and nights have come upon them

Then Allah Almighty said:

﴿They are only given more time to increase in sin﴾: We increase them for time ﴿so that they may increase in sin﴾.

This verse was revealed to the Meccans idolaters, as said by Muqātil. According to 'Aṭā': It was revealed in Qurayẓah and An-Naḍir.

[955] Abū 'Abdullah ibn Fanjawayh Ad-Daynawayrī informed me, Abū Bakr ibn Mālik Al-Qaṭī'ī related to us, 'Abdullah ibn Aḥmad ibn Ḥanbal related to us, my father related to us, Yazīd informed us, Ḥammād ibn Salamah informed us, on the authority of ('Alī ibn) Zayd, on the authority of 'Abdul Raḥmān ibn Abī Bakrah, on the authority of his father: a man said: O Messenger of Allah! Which of the people is the best?" He said: **"He whose life is long and his deeds are good."** He said: "Then which of the people is the worst?" He said: **"He whose life is long and his deeds are bad."** (1)

(1) **[955] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is weak due to the weakness of 'Alī ibn Zayd. However, it is good by following up.

Chain of narrators:
- It was recorded by Imām Aḥmad in ((Al-Musnad)) 5/40, 47 (20415, 20480), and At-Tirmidhī in the chapters on asceticism in the chapter on what came about the longevity of the believer ((Tuḥfat al-Aḥawadhī)) 6/622 from the path of 'Alī ibn Zayd, in which there is a similar one.

Ibn Mas'ūd (may Allah be pleased with him) said: "No one whether he was good or bad, except death is better for him. As for the bad, he will be relieved and relieved from." Then he recited: ﴿Those who disbelieve should not think that living longer is good for them﴾ the verse. As for the good, he recited:

﴿As an accommodation from Allah. And what is with Allah is best for the virtuous﴾ [3:198] (1)

[Qur'ān 179 :3] Allah Almighty said: ﴿Allah would not leave the believers in the condition you were in, until He distinguished the good from the evil ⌜among you﴾.

The scholars differed over why it was revealed. According to Al-Kalbī: Quraysh said: "O Muḥammad you claim that whoever disbelieve in you will enter the Hell-fire, and Allah will inflict His wrath upon him. And whoever believes in you will enter Paradise and Allah will be pleased with him. Accordingly, Allah Almighty revealed this verse.

According to As-Suddī: the Messenger of Allah (P.B.U.H) said: **"My nation was presented to me in their form of clay, then it was presented to Adam, then was informed with who believes and who disbelieve."** The hypocrites were told about this, so the mocked at it, and said: "Muḥammad thinks that he knows

- At-Tirmidhī said: This is a good and authentic ḥadīth.
- Al-Albanī stated in ((Ṣaḥīḥ Sunan At-Tirmidhī)) 2/27 (1898) (1899): It is authentic with what came before it.
- It was recorded by Imām Aḥmad in ((Al-Musnad)) 34/94 (20445), Al-Ḥākim in ((Al-Mustadrak)) 1/489, and Al-Bayhaqī in ((As-Sunan Al-Kubra)) 3/371 via Ḥammād Ibn Salamah, on the authority of Yūnus and Ḥāmid, on the authority of Al-Ḥasan On the authority of Abū Bakrah, on the authority of the Prophet (P.B.U.H) likewise, and Al-Ḥākim authenticated it according to the condition of Muslim, and Al-Dhahabī agreed with him.
- And Al-Tirmidhī recorded it in the previous place (2431) on the authority of Abdullah ibn Bisr, with a raised narration, abbreviated.

(1) **Chain of narrators:**

- Narrated by Ibn Abī Shaybah in ((Al-Muṣannaf)) 12/216 (35575), and Ibn Abī Hātim in ((Tafsīr al-Qur'ān al-'Aẓīm)) 3/823, and Aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 4/187 and Al-Ḥākim in ((Al-Mustadrak)) 2/326 From the chain of transmission on the authority of 'Abdullah ibn Mas'ūd towards it, and Al-Ḥākim graded it authentic according to the condition of the two sheikhs, and Al-Dhahabī agreed with him.

who believes in him and who disbelieves in him from those who were not created yet, and we were with him and he would not know us. Whereupon, the Messenger of Allah was informed about this, then he ascended on the pulpit and delivered a sermon. He praised Allah and extoled on Him, then said: **"Why some people are ignoring of me and contest me of my knowledge. Do not ask me about something between you and the Hour except I will inform you about it."**

Thus, ʿAbdullah ibn Ḥudhāfah as-Sahmī (may Allah be pleased with him) stood up and said: "O Messenger of Allah ! Who is my father ? !" "Ḥudhāfah." He replied.

ʿUmar ibn Al-Khaṭṭāb (may Allah be pleased with him) stood up and said: "O Messenger of Allah, we are pleased with Allah as our Lord, and with Islam as a religion, and with Qur'ān as a guidance and with you as a prophet, so pardon us, may Allah pardon you.

Thus, the Prophet (P.B.U.H) said: **"Will you not then abstain ? Will you not then abstain ? Will you not then abstain ?** Then he descended the pulpit, then Allah Almighty revealed this verse. Therefore, the mother of ʿAbdullah ibn Ḥudhāfah said to him: Woe to you, you would like to expose me to the Messenger of Allah (P.B.U.H).

Therefore, he said: "The people had harmed me of you, so I would like to ask the Messenger of Allah about this. If they believed, I will keep silent, and if the Messenger of Allah (P.B.U.H) denied them, they refrain from me."

Abū Al-ʿAliyah said: The believers asked the Messenger of Allah to given a sign by which the can distinguish the believer and the hypocrite, hence Allah the Exalted revealed: ﴿Allah would not leave the believers in the condition you were in, until He distinguished the good from the evil ⌜among you﴾.

However, the differed about the ruling and the meaning of the verse:Some of them said: "The verse addresses the disbelievers and the hypocrites," meaning, Allah would leave the believers in the condition you were in, O disbelievers and hypocrites, of disbelief and hypocrisy until He distinguished the good from the evil among you.This view was held by ibn Abbas, Ad-

Ḍaḥāk, Muqātil, Al-Kalbī and majority of commentators. Others said: The address is for the believers whom He told about them. According to this interpretation, ﴿Allah would not leave the believers﴾, to leave you O believers in that state you are in of mixing between the believer and the hypocrite until He distinguished the good from the bad among you. Based on this view, the address includes anacolutha. He moved from the statement to the address as Allah said in another verse:

﴿And it so happens that you are on ships, sailing with a favorable wind, to the passengers' delight﴾ [22 :10]

Alas, the flesh of Khālid and your face was dust-colored.

This is the view held by majority of linguists.

Lām in the word ﴿Liyathara﴾ is used for denial, it stands for (To), and accordingly the following was in accusative.

﴿Until He distinguishes﴾

Al-Ḥasan, Qatādah, and the Kūfī reciters read it with Ḍammah of Yā' and Tashdīd (duplication), same as the verse in Surat Al-Anfāl. This view was held by Abū 'Ubayd, and Abū 'Ḥātim. However, the other reciters read it with Yā' and Takhfīf (lightening). The root of the verb is Māza, Yamīzū, Mayzan, and Mayzahu, Yumayzahu Tamīzan, that is, to distinguish between two things.

Abū Mu'ādh said: It is said; Miztu ash-Shya' Umayzahu Mayazan, if I distinguished between two things. If they were more, I would say Mayztuah Tamīzan. Similarly, when to divide one thing into two, at this it will be said: I distinguished between them. Likewise, when someone parts his hair.

If there are a lot of things, I parted it so it became distinguished. The meaning of the verse: Until He distinguishes the hypocrites from the faithful. On the day of Uḥud, Allah Almighty distinguished the believers from the hypocrites, when they showed hypocrisy. And left behind the Messenger of Allah (P.B.U.H)

Qatādah said: "Until He would separate the believer from the disbeliever, with Hijrah and Jihad; it is similar to the verse of Al-Anfāl."

Ibn Kaysān said: "Allah does not leave the believers in the same condition they were until He would impose Jihad and obligations upon them."

Through Jihad and obligations, they will have salvation. Besides, the one who is firm in his belief and the one who retreat on his back will be distinguished.

Aḍ-Ḍaḥāk said: Allah would not leave the believers on the condition you were, when you were in the loins of men and womb of women, O hypocrites and disbelievers until H separates you and those who are within your lions and the wombs of you believing women.

Others said: "Until He separates the evil, i.e. the sinful, from the good, i.e. the believer."

Meaning, until He expiates the sins of the believers with what befalls them of calamities, disasters and trials.

﴿Nor would Allah ˹directly˺ reveal to you the unseen﴾. As no one other than Allah knows the unseen.

﴿But He chooses﴾: chooses, ﴿whoever He wills as a messenger﴾: so He discloses some of the unseen to him.

It is similar to His statement: ﴿He is the˺ Knower of the unseen, disclosing none of it to anyone* except messengers of His choice﴾.[72:26,27]

As-Suddī said that it means: Allah would never disclose the unseen to Muḥammad, but Allah has chosen him.

﴿So believe in Allah and His messengers. And if you are faithful and mindful ˹of Allah˺, you will receive a great reward﴾.[3:179]

[956] Abū Zakarīyā Yaḥyā ibn Ismā'īl al-Ḥarbī informed us during my recitation to him in Ṣafar, ninety-nine and three hundred year of Hijrah, Abū Ḥamid Aḥmad ibn Hamadūn ibn 'Imārah al-A'mashī, 'Alī ibn Khushrum related to us, Al-Faḍl ibn Mūsā informed us, that someone whom he called his

name said: There was a soothsayer at Al-Ḥajjāj ibn Yūsuf, then Al-Ḥajjāj took some pebbles with his hand and counted it, then he said to the soothsayer: How many pebbles are at my hand? So he counted it and the soothsayer said it right. Then Al-Ḥajjāj took him by surprise and took some pebbles which he did not count it, then he said to the soothsayer: how many pebbles are at my hand? He counted them but he erred, then he counted it and he erred again, then he counted it and he erred. He said: What the difference? He replied: You counted it so it was no longer unseen, so you counted it and you said it right, while the other you would not know how many they are, so it became unseen and none other than Allah can know the unseen. (1)

[Qur'ān 180 :3] Allah (may He be glorified and exalted) said:﴿And do not let those who ˹greedily˺ withhold Allah's bounties think it is good for them﴾ whoever recited it with Ya', he made the pronoun ﴿He﴾ as the subject, and the noun underlying, and made ﴿good﴾ predicate for the verb Ḥasiba, its implication: "Do not let the stingy think that niggardliness is good for them, thus mentioning stingy here is sufficient from stinginess, such as when y say: Zayd came and I was pleased with him, namely, with his coming.

The poet composed in this:

If the fool forbade something he was opposed

And the fool is worthy to be opposed

This verse is similar to His saying:

﴿O Allah! If this is indeed the truth from You﴾ [8:32],

'He' is the subject, ﴿the truth﴾ is the predicate of ﴿was﴾ and Allah's the Almighty said: ﴿Those gifted with knowledge clearly see that what has been revealed to You from your Lord ˹O Prophet˺ is the truth﴾ [34:6]

And who recited it with Tā' on repetition, and appositive, as mentioned earlier in the verse: (**Qur'ān 178 :3**).

(1) [956] It contains unknown narrator, and I did not find anyone who mentioned it. See ((At-Taḥrīr wat Tanwīr)) by ibn 'Āshūr. 3/179.

Allah Almighty said: ﴿In fact, it is bad for them !﴾, meaning, niggardliness.

﴿It is bad for them ! They will be leashed ˹by their necks˺ on the Day of Judgment﴾

Al-Mubarid said: Sīn in His statement: ﴿They will be leashed ˹by their necks˺ on the Day of Judgment﴾, denotes threatening, and it implies: They will be encircled.

The commentators, however, differed over the meaning of the verse: According to some views: We will make whatever they were stingy with and what they withhold of the Zakat a snake that will encircle his neck on the day of Resurrection bite him from his head to his feet, and knock him at his head, saying: I'm your wealth. He will remain in this case until he will be driven to the Hell will be chained. This is the view held by Ibn Mas'ūd, ibn 'Abbās, Abū Wail, Abū Mālik, Abū Quz'ah, Ash-Sha'bī and as-Suddī.

This is proven by the following report: [957] Aḥmad ibn Ubay related to us, Isḥāq ibn Ibrāhīm informed us, ibn Khuzaymah related to us, 'Abd ibn Ḥamid related to us, 'Alī ibn 'Abdullah related to me, from ibn ''Uyaynah from Jami' ibn Abī Rashid from Abī Wail from 'Abdullah (may Allah be pleased with him), the Messenger of Allah (P.B.U.H) said: **"No man will fail to pay the zakat on his property without God putting a large snake on his neck on the day of resurrection."**

He then recited to them the justification of it from God s Book, ﴿Let not those who are niggardly with what God has given them from His bounty suppose…﴾ (1)

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(1) **[957] The assessment of the reliability of the chain of transmitters:**
- Its chain of narration contains some whom I did not find, and it is authentic.

Chain of narrators:
- It was recorded by Imām Aḥmad in ((Al-Musnad)) 1/377 (3577), and Ibn Khuzaymah in his ((Ṣaḥīḥ)) The Book of Zakat, 4/11 (2256), from ways on the authority of Sufyān in it similarly,
- At-Tirmidhī said: This is a good and authentic ḥadīth, and Sheikh Al-Albanī said in ((Ṣaḥīḥ Sunan At-Tirmidhī)) 3/36: It is true. as-Suyūṭī mentioned him in ((Ad-Durr Al-Manthūr)) 2/185, and its attribution increased to those mentioned - by Abd ibn Ḥumayd, Ibn Khuzaymah and Ibn Al-Mundhir. 3/282, ((Fatḥ al-Qadīr)) by ash-Shawkānī 1/405.

[958] Abū ʻAbdullah ibn Fanjawayh Ad-Daynawayrī informed me, Abū ʻAlī ibn Ḥabash al-Muqrī'' related to us, Abū al-'Abbās Aḥmad ibn Ja'far ibn Nasr related to us, Muḥammad ibn Muqātil related to us, ibn Fudayl related to us, from Dāwūd ibn Abī Hind, on the authority of Abū Qaz'ah Suwayd ibn Ḥujayr, that a man of Banū Qays said: The Messenger of Allah (P.B.U.H):

"There is not relative who comes to ask his relative from what Allah has given him out of His Bounty and he withholds it from him but Allah will bring out a baldheaded Shujā'a will be made to encircle his neck",

Then the Messenger of Allah (P.B.U.H) recited upon us what held this from the Book of Allah Almighty: ﴿They will be leashed ˹by their necks˺ on the Day of Judgment﴾. (1)

[959] Shu'ayb ibn Muḥammad and ʻAbdullah ibn Ḥamid informed us saying: Makkī ibn ʻAbdān related to us, Aḥmad ibn Al-Azhar related to us, Rawh ibn ʻUbādah related to us, Muḥammad ibn Abī Ḥumayd related to us, from Ziyād the freed salve of Alkhṭmyyn, that Abū Hurayrah (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying: **"There is no slave who has wealth and withholds it from its due and spends it in other than what is due for it, except Allah will make a bald-headed Shuja', bad smelling, when it passes by someone, he seeks refuge with Allah from it until it will draw near of its owner, when it will draw near, he will say: I seek refuge with Allah from you. At this, it will say: Why do you seek refuge from me and I'm your wealth that you would be stingy with in the world? Then, it will encircle him in his neck, and it will remain in his neck until Allah admits him to the Hell-fire. The**

(1) **[958] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is weak, including unknown narrators and those who were not mentioned with criticism or praise. Also, Muḥammad ibn Muqātil is weak.

Chain of narrators:
- It was recorded by aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 4/191 from the way of Dāwūd in a similar way, and he also narrated it 4/191 from the way of Abū Mu'āwiyah Muḥammad ibn Khāzim, he said: Dawūd related to us, on the authority of Abī Qaz'ah Swayed ibn Ḥujayr ibn Bayān in a Marfū narration, in a similar way. Its chain of narration is incomplete (Mursal).

justification of it from Allah's Book, ﴿They will be leashed ˹by their necks˺ on the Day of Judgment with whatever ˹wealth˺ they used to withhold﴾ (1)

According to Ibrāhīm an-Nakh'ī: It means a circle of fire will be put in their neck, while Mujāhid said: They will be commanded to bring back what they were stingy with in the world out of their wealth in the Hell-fire.

Mu'rrij said: They will be stuck to their deeds just as the neck will be encircled by a collar.

[960] Abū 'Amr Al-Furātī informed us, Abū Mūsā related to us, Abū 'Awānah informed us, Yūnus related to us, on the authority of Ashhab ibn Lahī'ah, on the authority of Al-Layth, on the authority of Yazīd ibn Abī Ḥabīb, on the authority of Sinān ibn Sa'd, that Anas ibn Mālik (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:**"Any one withholds Zakat will be admitted to Hell-fire."** (2)

[961] Abū 'Amr al-Furātī informed us, Abū Al-'Abbās al-Aṣamm informed us, Al-Rabī' related to us, Ash-Shafi'ī related to us, Muḥammad ibn

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(1) **[959] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak as it contains Muḥammad ibn Abī Ḥumayd Al-Bukhārī said: The ḥadīth is weak, and Abū Hatem said in ((Al-Jarh wa'l-Ta'deel)) 7/233: He was a blind man, and he denied ḥadīth and weak ḥadīth.

Chain of narrators:
- It was recorded by Ibn Mardawayh, as in ((Tafsīr al-Qur'ān al-'Aẓīm)) by Ibn Kathīr 3/282 on the authority of Muḥammad ibn Ḥāmid, on the authority of Ziyād Al-Khatamī, on the authority of Abū Hurayrah, and his wording was not mentioned.

(2) **[960] The assessment of the reliability of the chain of transmitters:**
- weak; There is a son of Lahī'ah.

Chain of narrators:
- It was recorded by Aṭ-Ṭabarānī in ((Al-Mu'jam aṣ-Ṣaghir)) 2/58 from the way of Bahr Ibn Naṣr Al-Khawlānī, Ashhab ibn Abdul-'Azīz narrated it in a similar way, but it does not include: Ibn Lahī'ah, and as-Suyūṭī mentioned it in ((Al-Jāmi aṣ-Ṣaghīr)) 5/505, and graded it ḥasan (good) and Sheikh Al-Albanī agreed with him in ((Ṣaḥīḥ Al-Jami Aṣ-Ṣaghīr).
- See also: ((Fayḍ al-Qadīr)) by al-Manāwī 5/644, and it was narrated by aṭ-Ṭūsī in his ((Amālī)) as in ((Al-Madāwī)) by Sheikh Al-Ghamarī 5/539 from the hadith of 'Alī ibn Abī Ṭālib, may Allah be pleased with him, with a Marfū' narration in its meaning, and in it Muḥammad ibn Ja'far ibn 'Alī Al-'Alawī, he was criticized, and in it is 'Alī ibn Mūsā Al-Riḍā, who used to narrate wonders about his forefathers.

‘Uthmān ibn Ṣafwān al-Jumaḥī related to us, on the authority of Hishām ibn ‘Urwah, on the authority of his father, that ‘Ā’ishah (may Allah be pleased with her) reported the Messenger of Allah (P.B.U.H) as saying:**“Zakat is never mingled with any property without destroying it.”** (1)

[962] Imam Abu al-Hasan Muhammad ibn Ali ibn Sahl al-Māsarjisī told us dictation, told us Ahmad ibn Mahrān al-Farsi in Egypt, told us Muhammad ibn Ismail al-Ṣāyigh, told us al-Faḍl ibn Dakin, narrated to us Bashir ibn Muhājir , on the authority of Ibn Buraydah, on the authority of his father said: The Messenger of God, may God’s prayers and peace be upon him, said: ((The people did not withhold the zakat except that the rain was withheld from them)) (2)

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(1) **[961] The assessment of the reliability of the chain of transmitters:**
- Its chain of narration is weak. It includes Muḥammad ibn Safwān Al-Jumaḥī, whose hadith is rejected (Munkar).
- Chain of narrators:
- It was recorded by Al-Bazzār as in “Kashf Al-Astār” 1/418 (881), Ibn Abī Hātim in “Al-Jarḥ wal-Taʿdīl” 8/24 (108), Ibn Uday in “Al-Kāmil” 6/2214, and Al-Bayhaqī in ((Ahl al-Imān)) 3/273 (3522) from paths on the authority of Muḥammad ibn ‘Uthmān ibn Ṣafwān al-Jamḥī through another chain of transmitters. 5057).
- Furthermore, al-Albānī said in ((Ḍa’īf al-Targhīb wa’l-Tarhīb)) 1/241 (469), and ((Ḍa’īf al-Jāmi’ al-Ṣaghir)) (p. 731) (5057): Its chain is weak.
- See: ((Dhākhirah Al-Hafiz)) by Ibn Al-Qaysranī 4/2077.

(2) **[962] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ḥasan, including Bashīr ibn Al-Muhājir, there is nothing proven to abandon his hadith for it. Also, it is Saḥīh by virtue of another hadith with its supporting narrations.

Chain of narrators:
- It was recorded by Al-Ḥākim in ((Al-Mustadrak)) 2/136, and Al-Bayhaqī in ((As-Sunan Al-Kubrā)) 3/346 from the way of Bashir ibn Muhājir through another chain of narrators.
- Al-Ḥākim said: It is authentic according to the criteria of Muslim. And adh-Dhahabī agreed with him.
- However, Bashīr has been criticized concerning his memorization, and he has a supporting narration from the ḥadīth of ‘Abdullah ibn ‘Umar, May Allah be pleased with them.
- Ibn Mājah recorded it in the Book of Tribulations, Chapter on Punishments (4019) and Abū Nuʿaym in ((Ḥilyat Al-Awliyāʾ)) 3/320 via Ibn Abī Mālik on the authority of his father, on the authority of ‘Aṭā’, on the authority of ‘Abdullah ibn “Umar who said: The Messenger of Allah, (P.B.U.H), came to us and said: ((O people of

[963] Abū ʿAmr al-Furātī informed us, Abū Nasr as-Sarjisī informed us, Muḥammad ibn al-Faḍl related to us, Ibrāhīm ibn Yūsuf related to us, A man from Baṣrah related to us, that al-Ḥasan said: There was a Bedouin who has a cattle, but hardly would give Zakat. Once he gave a charity of some of his sheep, then he saw as the sleepers sees in his dreams as if all his sheep has come upon him, and the sheep that he gave it in charity keep defending him. When he became alert, said: By Allah, I will give much like you. Later, he would give much charity and divide. (1)

[964] Abū al-Qāsim Al-Ḥasan ibn Muḥammad al-Ḥabībī recited to us: Abū Bakr Muḥammad ibn ʿAbdullah recited to us: Al-Ghalābī recited to us: Mahdi ibn Sābīq recited to us:

O hoarding of wealth how much you hoard of

Do you think that you will be stay with it

Does the dead take the wealth with him

Or does he collect him for other than him

ʿAṭṭiyah quoted ibn ʿAbbās (may Allah be pleased with him) as saying: This verse was revealed in the rabbis of the Jews who concealed the description and the prophethood of Muḥammad (P.B.U.H). Also, niggardliness meant here is their concealment of knowledge that Allah Almighty granted them.

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immigrants...)) He mentioned a long story until he said: ((And they did not prevent the zakat of their wealth except they prevented rain from the sky)).
- Sheikh Al-Albanī said in ((Ṣaḥīḥ Sunan Ibn Mājah)) 3/316: Ḥasan.
- And see: ((Majma' az-Zawā'id)) by Al-Haythamī 3/66, and the ḥadīth has evidence other than what was mentioned by Sheikh Al-Albanīand commented on that... In general, the ḥadīth with these paths and witnesses is undoubtedly true.
- See: ((Silsilat al-Aḥadīth al-Ṣaḥīḥah)) by Al-Albanī1/7, 9, 11, ((Sunni purposes in divine ḥadīths)) by Ibn Balban al-Maqdisi (p. 458) (10).

(1) **[963] The assessment of the reliability of the chain of transmitters:**
- Its chain is unknown, it contains Abū ʿAbdullah Al-Balkhī is weak, and Ibn Naṣr as-Sarjisī: Neither criticism nor praise was raised about.

Chain of narrators:
- I could not find it.

This is held by what Allah Almighty said in Surat An-Nisā': ﴿Those who are stingy, promote stinginess among people, and withhold Allah's bounties.﴾ [4:37]

The meaning of His statement: ﴿They will be leashed ˹by their necks˺ on the Day of Judgment with whatever ˹wealth˺ they used to withhold.﴾, meaning, they will bear the sin and burdens of it, as Allah Almighty said: ﴿They will bear ˹the burden of˺ their sins on their backs﴾ [6:31]

﴿And Allah is the ˹sole˺ inheritor of the heavens and the earth﴾, namely, He is the Eternal and Everlasting after His creation will be perished.

They will die and He will success them in their properties. It is similar to His statement (Glory be to Him): ﴿Indeed, it is We Who will succeed the earth and whoever is on it. And to Us they will ˹all˺ be returned﴾. [49 :19].

﴿And Allah is All-Aware of what you do﴾.

Ibn Kathīr, and Abū 'Amr recited it with Yā' while others recited it with Tā'.

[Qur'ān 181 :3] Allah Almighty said: ﴿Indeed, Allah has heard those ˹among the Jews˺ who said, ﴿Allah is poor; we are rich﴾.

Al-Ḥasan and Mujāhid said: When the verse: ﴿Who will lend to Allah a good loan which Allah will multiply many times over?﴾ [245 :2] was revealed: The Jews said: Allah is poor so that He asks us to give Him a loan. This is the narration of Bāzān from Ibn 'Abbās (may Allah be pleased with them).

Al-Ḥasan stated that the one who said this was Ḥuyayy ibn Akhṭab.

According to 'Ikrimah, as-Suddī, Muqātil and Muḥammad ibn Isḥāq: the Prophet (P.B.U.H) was with Abū Bakr As-Ṣiddīq, then he wrote to the Jews of Banū Qaynuqā' inviting them to Islam, and to perform prayer, and to give the Zakat, and to lend Allah a good loan.

One day, Abū Bakr (may Allah be pleased with him) entered one of their sessions and found a lot of the Jews rallied around a man from them called: Finḥās ibn 'Āzūrā. He was one of their rabbis and was accompanied by another rabbi called Ashya'.

Then Abū Bakr (may Allah be pleased with him) said to Finḥās: Fear Allah and accept Islam, for by Allah you know that Muḥammad is the Messenger of Allah has come to you with the truth from Allah.

And you find him written in the Torah and the Gospel. Therefore, believe in and lend Allah a good loan so that He admits you to Paradise and duplicate your reward.

Then Finḥās said: O Abū Bakr: you think that our Lord asks us to lend Him our money. It is the poor who asks for loan from the rich. If what you are saying is right, so Allah is poor and we are rich.

And if he was rich, he would ask us for loan. And He forbade interest from you and gives it to us. Had He been rich, He would not have given us the interest.

Accordingly Abū Bakr became so furious that and harshly beat the face of Finḥās and said: Had it been the covenant between you and us, I would have struck your neck, o enemy of Allah.

Later, Finḥās went to the Messenger of Allah (P.B.U.H) and said: O Muḥammad look at what your companion has done with me. Whereupon the Messenger of Allah (P.B.U.H) said to Abū Bakr: **"What caused you to do this?"** He said: O Messenger of Allah: He is an enemy of Allah, he said a tremendous statement. He thought that Allah is poor and they are rich, so I was angry for the sake of Allah and beat his face.

At this, Finḥās denied this, hence Allah Almighty sent down this verse in response to Finḥās and testifying that Abū Bakr is truthful.

﴿We have certainly recorded their slurs﴾ of the lying to Allah and We will recompense them for it. Muqātil and Abū ʻUbaydah said: We will record their statements. Al-Kalbī said: We will recompense them in the Hereafter for what they said in this worldly life.

Al-Wāqidī said: We will command the Keeper (from angels) to record it. It is similar to ﴿And indeed We, of it, are recorders﴾.[21:94]

﴿Killing the prophets unjustly, and for saying﴾, Ḥamzah, Al-A'raj and Al-A'mash recited it with Yā' Maḍmūmah i.e.

﴿He will record what they had sai﴾﴾. Likewise, the recited ﴿Qatlahum﴾ with Ḍammah of Lām. And ﴿Yaqulu﴾ with Yā' according to the recitation of 'Abdullah: ﴿Then We will say, ﴿Taste the torment of burning !﴾

It refers to the Hell-fire. The Hell-fire: is a noun used to include all types of it whether it was blazing or not blazing. However, the "burning" includes the blazing of it. It means the burning, as it was said: a painful torment and an aching beat.

[Qur'ān 182 :3] Allah Almighty said: ﴿This is ˹the reward˺ for what your hands have done. And Allah is never unjust to ˹His˺ creation.﴾﴾, accordingly, He will not punish without sin.

[Qur'ān 183 :3] Allah (may He be glorified and exalted) said: ﴿Those ˹are the same people˺ who say, ﴿Allah has commanded us﴾ the verse﴾

Al-Kalbī said: This verse was revealed about Ka'b ibn al-Ashraf, Mālik ibn aṣ-Ṣayf, Wahb ibn Yahūdhā, Zayd ibn at-Tābūh, Finḥās ibn 'Azūrā, and Ḥuyayy ibn Akhṭab. They came to the Prophet (P.B.U.H) and said: O Muḥammad you think that Allah has sent you a Messenger to us and has revealed a Book to you.

Indeed Allah has commanded us in the Torah not to believe in a Messenger claims that he was sent by Allah unless he brings us an offering to be consumed by fire ˹from the sky. If you bring it, we will believe in you. Therefore, Allah Almighty revealed this verse.

﴿Those ˹are the same people˺ who say﴾, meaning, and Allah has heard those who said, and ﴿Those﴾ is in genitive case referring to the first pronoun ﴿Al-Lathīna﴾.

﴿Allah has commanded us﴾, meaning, commanded us in His Scriptures by His Messenger.

﴿Not to believe in any messenger﴾, meaning, not to believe in a messenger claims that he was sent by Allah.

﴿Unless he brings us an offering to be consumed by fire ⌜from the sky﴾.

So that he gives evidence as he is truthful.

The offering: everything is done to make someone draw near to Allah, such as slaughtering, a charity and good deeds. It is derived from al-Qurbah, same as Raf'ān from al-Raf' (lifting), and al-Ghanyān the infinitve of Ghinā (richness).

The term al-Qurbān (offering) may be used as noun and as infinitive. The example of noun is Sulṭān and al-Burhān (the proof).

The example of the infinitive is Al-'Udwān (aggression) and al-Khusrān (failure).

Moreover, Īsā ibn 'Amr used to recite it: (Biquruban) with Ḍammah of Qāf and Ra', as it is said in the plural Ẓulmah- Ẓulumat (darkness), and the plural of Ḥujrah-Ḥujurāt (room-rooms).

According to the commentators: "The offerings and the spoils were not permissible to the Children of Israel. Whenever they offered a sacrifice to Allah or had a spoil, and they were accepted from them, a white fire, smokeless, and has no sound nor rustle would come from the heaven and devour this offering and that spoils. This will be the sign that it was accepted. Had it not been accepted, it would stay as it is."

'Aṭā' said: the Children of Israel would sacrifice for the sake of Allah the Exalted. However, they would take the best of the meant and put it in the middle of the house, and the roof was open. Then the prophet would pray at the house and supplicate to His Lord, and the Children of Israel were out of the house. Then Allah brings down fire to take this offering. At this, the prophet would bow down in prostration. Thus, Allah recommends him with whatever He wills.

According to as-Suddī: Allah has commanded the Children of Israel in the Torah: If someone comes to you claiming that he is a messenger, don't believe him until he will come you with an offering devoured by the fire, except for the Messiah and Muḥammad. Whenever they come to you, so believe in them as they would come without offering.

Allah Almighty said as establishing argument against them said:

﴿Say﴾ O Prophet!

﴿other prophets did in fact come﴾, meaning, O Jews! Other prophets had come to you before me.

﴿Other prophets did in fact come to you before me with clear proofs and ˹even˺ what you demanded﴾ of the offering,

﴿Why then did you kill them, if what you say is true?﴾, meaning, Zakarīyā (Peace be upon him), and he meant with this their ancestors, so he addressed them because they approved of the action of their ancestors. The meaning of the verse: Their denial of you O Muḥammad although they realize that you are truthful looks like their killing of the prophets although they brought offerings and miracles.

Then He the Almighty said consoling of His Prophet (P.B.U.H)

[Qur'ān 184 :3] Allah Almighty said out of consolation of His Prophet (P.B.U.H): ﴿If you are rejected by them, so too were messengers before you who came with clear proofs, divine Books and enlightening Scriptures﴾, meaning, written book, it is derived from the word Zabartu, i.e. I have written it, the singular of it is Zabūr, such as messengers and messenger. every written book is called Zabūr.

Imru Al-Qays composed:

For the one whom I saw him

Like the written line in Yemeni palm branch.

According to some views: It means the good book, this view was held be al-Mufaḍal and recited:

I have known the houses like the line of the roar line

Written by the Ḥimyarī writer

According to the recitation of ibn ʿĀmir: ﴿And with divine Books﴾ with extra Bā', like that it was written in their Muṣhaf.

‘Ikrimah, Muqātil and al-Wāqidī said: Az-Zabūr means: The stories of those nations before them. It is similar to the verse of Surat Al-Ḥajj

﴿And the enlightening Scripture﴾.It means a clear and bright Book.

[Qur’ān 185 :3] Allah Almighty said: ﴿Every soul will taste death﴾

The majority of reciters read it in genitive, while al-A’mash recited it in accusative (Dhā’iqata Al-Mawt), arguing that it did not happen yet.

Umayyah ibn Abī aṣ-Ṣalt composed in this:

Whoever does not die in premature death, will die at old age

The death is a drinking glass and every soul will taste it

[965] Abū Nu‘aym ‘Abdul Mālik ibn al-Ḥasan al-Mirūjānī informed us, Abū Bakr Muḥammad ibn ‘Abdak Ash-Sha’rānī related to us, Abū Bakr Muḥammad ibn Īsā ibn Yazīd related to us, Isḥāq ibn Muḥammad related to us, Muḥammad ibn Ja’far ibn Abī Kathīr, from Sami, from Abī Sālih, that Abū Hurayrah (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

“When Allah (Glory be to Him) created Adam, the earth complained to Its Lord for what it has been taken from it. Therefore, Allah promised it to bring back what has been taken from it. So no one except he will be buried in the grave from which he was created.” (1)

(1) **[965] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak as it includes Muḥammad ibn Īsā; also it includes someone I did not find.
- Chain of narrators:
- It was mentioned by Al-Baghawī in ((Ma’ālim at-Tanzīl)) 2/145 without a chain of transmission.
- I did not find anyone who mentioned it.
- Ash-Shanqīṭī said in ((Aḍwā al-Bayān)) 4/24-25: And the verification is that the meaning of His creation of people from dust: He created their father Adam from it... And when he created their father from dust, and they were according to him in creation, it is true that they were created from dust, thus, this rejects what was said that if the semen falls into the womb, the angel entrusted with the womb sets out and takes from the soil of the place where it is buried and scatters it on the semen, and he said: This is contrary to verification. End in brief.

Abū Hurayrah a new grave so he said: Glory be to Allah how this slave was brought back to the soil from which he was created.

Allah Almighty says: ﴿And you will only receive your full reward on the Day of Judgment﴾, meaning: You will have the reward of your deeds on the Day of Judgment. If they do good they will be rewarded good, and if they do bad they will be recompensed for it.

﴿Whoever is spared from the Fire﴾ will be saved and set aside,

﴿Whoever is spared from the Fire and is admitted into Paradise will ˹indeed˺ triumph﴾.He attained what he desires of and delivered of what he was afraid of.

﴿Whereas the life of this world is no more than the delusion of enjoyment﴾. Meaning, a benefit and pleasure as the axe, cooking pot and bowl, then it will come to an end, this is the view held by the majority of commentators.

According to ʿAbdul Raḥmān ibn Sābiṭ: Such as the provision of the shepherd. Al-Ḥasan said: like the greenery of the plant and the game of the girls that has no avail.

Qatādah said: life is delight. It will soon fade away from its people. Therefore, take obedience to Allah from this delight.

The delusion of enjoyment means falsehood; it is similar to the verse of Surat Al-Ḥadīd.

[966] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn ibn ʿAbdullah informed us, when I would recite to him, Aḥmad ibn Ja'far ibn Himadān related to us, Muḥammad ibn Isḥāq al-Masūḥī related to us, Sahl ibn ʿUthmān related to us, Ziyād related to us, on the authority of Layth, on the authority of Ṭalḥah, on the authority of Khaythamah, that ʿAbdullah ibn ʿAmr (may Allah be pleased with them) reported the Prophet (P.B.U.H) saying:**"Whoever would like to be taken far away from the Fire and admitted to Paradise, let him die bearing witness that there no god except Allah and that Muḥammad is the Messenger of Allah,, and let him treat people as he would like to be treated."** (1)

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(1) **[966] The assessment of the reliability of the chain of transmitters:** It is chain is Ḥasan, and the origin of the hadith is authentic from other than this route.

Chain of narrators:

- Aṭ-Ṭabarānī recorded it in ((Al-Mu`jam Al-Awsat)) 5/84 (4741), and Abū Na`im in

[967] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn (ibn Fanjawayh), Muḥammad ibn Al-Ḥasan ibn Bishr, Aḥmad ibn Al-Ḥusayn ibn Hārūn aṣ-Ṣabbaḥi, Sa'īd ibn Yaḥyā ibn Sa'īd Al-Umawī, my father related to me, Muḥammad ibn ʻAmr related to us, Abū Salamah related to us, from Abū Hurayrah (may Allah be pleased with him) said: the Messenger of Allah (P.B.U.H) said: **"And the space occupied by a whip in Paradise is better than the world and whatever is in it. Recite if you wish:** ﴿And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception.﴾ (1)

((Ḥilyat al-Awliyā')) 4/122 from the way of Sahl ibn through another chain of narrators.

- Al-Haythamī said in ((Majma' az-Zawā'id)) 8/186: It includes Layth ibn Abī Sulaym, and he is Mudallis, and the rest of his narrators are trustworthy. Abū Nuʻaym said: It is an unfamiliar from the ḥadīth of Ṭalḥah and Khaythamah; they did not see it connected except Sahl ibn ʻUthmān and the origin of the ḥadīth is authentic. Narrated by Imām Muslim in the Book of Caliphate, Chapter on the Obligation of Fulfilling the Allegiance of the caliph, First to First, and Ibn Mājah in Book of Tribulations, Chapter of Tribulations (3956) on the way of ʻAbd al-Raḥman ibn Abd Rabbi al-Ka'bah. He said: I entered the mosque and saw ʻAbdullah ibn ʻAmr ibn al-ʻĀṣ (May Allah be pleased with them both, sitting in the shade of the Ka'bah... He mentioned a long story, until he said: ((So whoever loves to budge from Hell and enter Paradise, let him fulfill his wish while believing in Allah and the Last Day, and let him come to the people who like to come to him)).
- Sheikh Al-Albanī said in ((Ṣaḥīḥ Sunan Ibn Mājah)) 2/353 (3195), ((Silsilat Al-Ḥadīth As-Ṣaḥīḥah)) 1/484 (241): It is authentic.

(1) **[967] The assessment of the reliability of the chain of transmitters:**

- It includes Muḥammad ibn al-Ḥasan ibn Bishr, who was not mentioned with Jarḥ or Ta'dīl, and it includes someone whom I did not find, and it is authentic for by virtue of anther hadith with its evidence.

Chain of narrators:

- It was recorded by ad-Dārimī in ((Al-Musnad)) 3/1861, and Ibn Abī Shaybah in ((Al-Muṣannaf)) 12/66 (34970), and Aḥmad in ((Al-Musnad)) 2/438 (9651), and at-Tirmidhī in the chapters on interpretation, chapter and from Surah Al-Imrān (3013) and aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 4/200, Al-Ḥākim in ((Al-Mustadrak)) 2/327, and he graded it Ṣaḥīḥ and Al-Dhahabī agreed with him by the paths of Muḥammad ibn ʻAmr with lengthy and short narrations.
- At-Tirmidhī said: This is a good and authentic ḥadīth, ((Sunan At-Tirmidhī)) (2411). Sheikh Al-Albanī said in ((Silsilah Al-Ahādīth As-Ṣaḥīḥah)) 4/626: It is good and authentic.
- And he has a witness from the ḥadīth of Anas ibn Mālik, which is attributed to him,

[Qur'ān 186 :3] Allah Almighty said: ﴿You ˹believers˺ will surely be tested in your wealth and yourselves﴾ Up to the end of the verse.

According to 'Ikrimah, Muqātil, Al-Kalbī and ibn Jurayj, this verse was revealed about Abū Bakr and Finḥās. That is, the Prophet (P.B.U.H) sent Abū Bakr as-Ṣiddīq (may Allah be pleased with him) to Finḥās ibn 'Azūrā the chief of Banū Qaynuqā', to preach him to Islam, and sent a message to him and said to Abū Bakr: **"Do not act on your own judgment until you come back."**

Therefore, Abū Bakr (may Allah be pleased with him) came he was girding with the sword so have him the letter. When He wrote it, he said: Your Lord needs to give Him a loan, accordingly Abū Bakr intended to strike him the sword, and then he remembered the statement of the Prophet (P.B.U.H): **"Do not act on your own judgment until you come back."**

Thus, he refrained, and this verse was revealed.

Az-Zuhrī said: This verse was revealed about Ka'b ibn Al-Ashraf: Ka'b bin Al Ashraf used to satire the Prophet (P.B.U.H) and incited the infidels of the Quraysh against him. He would also compose love poetry on some of the women of Muslims, causing them offence.

Allah's Messenger (P.B.U.H) said, "Who would kill Ka`b bin Al-Ashraf? At this, Muḥammad bin Maslamah (got up and) said, "I will kill him."

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and there is an addition in it according to Aḥmad in ((Al-Musnad)) 3/141 (12436), and Ibn Hibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 10/461 (4601), the Sheikh said Al-Albani: Its chain of transmission is authentic according to the conditions of the two Sheikhs.

- To find out the evidence for the hadith, see: ((Silsilat al-Ahādīth as-Ṣaḥīḥah)) by Al-Albanī4/626-628, ((Al-Musnad Al-Jami') 18/482 (15309), ((Al-Musnad)) by Al-Ḥumaydī 2/415.
- **Chain of narrators:**
- It was narrated by 'Abd al-Razzāq in ((Interpretation of the Qur'an)) 1/142, and aṭ-Ṭabarī in ((Jami' al-Bayan)) 4/201, and Ibn Abī Hātim in ((Tafsīr al-Qur'ān al-'Aẓīm)) 3/834, from ways on the authority of al-Zuhri that the verse was revealed in Ka'b Ibn al-Ashraf because of his satire of the Prophet, may Allah bless him and grant him peace, and his resemblance to Muslim women... lengthy and brief, and its chain of transmission is mursal.

Then, Muḥammad Maslamah went back and remained for three days, neither eating nor drinking more than would keep him alive.

The Messenger of Allah got to hear of this, so he called him and said to him: "Why have you left off food and drink?" He said: "Why have you left off food and drink?" he said: "O Messenger of Allah, I said something and I do not know whether or not I can fulfill it."

He said: "Allah that you are obliged to do is try." He said: "O Messenger of Allah, we will have to tell lies." He replied: "Say what you like. You are absolved in the matter." Then Muḥammad ibn Maslamah, Silkān ibn Salamah Abū Na'lah, he was the foster brother of Ka'b, 'Abbād ibn Bishr ibn Waqash, Al-Ḥārith ibn Aws ibn Mu'ādh, and Abū 'Abs ibn Jabr. Then the Messenger of Allah (P.B.U.H) walked with them until they reached Baqī' al-Gharqad and sent them off, saying: "Go in the name of Allah, O Allah grant them help." Then the Messenger of Allah went back at a moonlit night.

They approached until they reached Ka'b's stronghold , then they brought forward to Abū Na'lah, then he came to him and talked with him for a while. They both composed poetry and Abū Na'lah would compose poetry, then he said: I have come to you about a matter of which I should like to speak to you, but keep it to yourself." He said: "Go ahead". He said: "The arrival of this man has been an affliction for us," the Bedouin are hostile to us, and all of them attack us. We cannot travel along the roads, and the result is that our families are facing ruin and suffering. Ka'b ibn Al-Ashraf said: "By Allah, I warned you, ibn Salamah, that things would turn out like this."

Abū Na'lah said: "I would like to sell us some food. We will give you a surety and make a firm contract; please treat us generously." He said: "Then mortgage your sons to me." They said, "How can we mortgage our sons to you? Later they would be abused by the people's saying that so-and-so has been mortgaged for a camel load of food. That would cause us great disgrace."

Then he said: "Give me your women as mortgage." They said: Glory be to Allah: You are the most beautiful of the Arabs. If we mortgage our women

with you, that will be a disgrace for us. They said "We shall mortgage or coat of mail with you. By this they meant arms and you know how much we need arms now." He said "Yes, bring me your arms." Abū Nā'ilah would like him not to disown the arms when he would see it. After that, Abū Nā'ilah went back to his companions and told him his about his matter. They approached until they reached his stronghold and Abū Nā'ilah called him-and he.

He had recently married, and he leapt up in his blanket. His wife took hold of one end of it, and said, "You are a fighting man, a man of war does not leave his house at an hour like this." He replied, "It is Abū Nā'ilah my brother. If he had found me sleeping, he would not have wakened me."

She said: "Speak to them from above the fort." However, he refused to do so. Then he went down and spoke with them for a while. Then they said to him: "Would you like to walk with us, ibn Al-Ashraf to Shi'b al-'Ajūz, so that we can talk therefor the rest of the night?" He said: "If you like."

So they set out together and walked for a while. Then Abū Nā'ilah thrust his hand into the hair of his temple, smelt it and said, "I have never known perfume to smell so good as it does tonight." Then he walked for a while, and did the same thing again, so that Ka'b relaxed his guard. Then he walked for a while, and did it again, taking hold of the hair of both temples. Then he said: "Strike the enemy of Allah!." Their swords rained blows upon him, but to no avail. Muḥammad ibn Maslamah said latter, "When I saw that our swords were of no avail, I remembered a long, thin dagger which I had in my scabbard, and took hold of it. By this time the enemy of Allah had shouted so loudly that lamps had been lit in all the strongholds around us. I plunged the dagger into his breast and pressed upon it so heavily that it reached his pubic region, and the enemy of Allah fell.

Al-Ḥārith ibn Aws had been wounded in the head, struck by one of our swords. Our companion Al-Ḥārith was lagging behind us, bleeding heavily, so we waited for him for a while, and then he came to us, having followed in our footsteps.

We lifted him up and carried him to the Messenger of Allah at the end of the night. He was standing in prayer, so we greeted him, and he came out to meet us. We told him that the enemy of Allah had been killed. He spat upon the wound of our companion, and we returned to our families.

The next morning, the Jews were in a state of fear on account of our attack upon the enemy of Allah.

The Messenger of Allah said: "Whoever of the Jews falls into your hands kill him." So Muḥayṣah ibn Mas'ūd fell upon ibn Sunayhah, one of the Jewish merchants who was on close terms with them and used to trade with them, and killed him. Ḥuwayṣah ibn Mas'ūd at that time had not accepted Islam; he was older than Muḥayṣah, and when the latter killed the Jew, he began beating him and saying, "O enemy of Allah, have you killed him? By Allah, you have much fat in your belly from his wealth." Muḥayṣah said, "By Allah, if he who commanded me to kill him had commanded me to kill you, I would have cut off your heard." And By Allah, that was the beginning of Ḥuwayṣah's acceptance of Islam. He said, "If Muḥammad had ordered you to kill me, you would have killed me?" He replied: "Yes, by Allah, a faith which has brought you to this is indeed a marvel." Then Ḥuwayṣah. accepted Islam and It was revealed about him ﴿You will be tested﴾ (1)

﴿In your wealth﴾. It means the calamities, handicaps, losses, failures and decreases. ﴿And yourselves﴾ with illness, and it was said: the disasters of the relatives and families. According to 'Aṭā': It refers to the Emigrants, whom the idolaters seized their wealth then sold their houses, and tortured them and failed them. According to Al-Ḥasan: The verse includes what Allah Almighty

(1) **Chain of narrators:**

- It was narrated by Abd al-Razzaq in ((Tafsīr al-Qur'ān)) 1/142, and aṭ-Ṭabarī in ((Jami' al-Bayan)) 4/201, and Ibn Abī Hātim in ((Tafsīr al-Qur'ān al-'Aẓīm)) 3/834, from ways on the authority of al-Zuhrī that the verse was revealed in Ka'b Ibn al-Ashraf because of his satire of the Prophet (P.B.U.H), and He would also compose love poetry on some of the women of Muslims, causing them offence... lengthy and brief, and its chain of transmission is mursal (Incomplete narration).

imposed upon them in their wealth and themselves of duties, such as, prayer, fasting, pilgrimage, Jihad and Zakat.

﴿And you will certainly hear many hurtful words from those who were given the Scripture before you﴾ meaning, the Jews and the Christian.

﴿And ˹from˺ the polytheists﴾. It means the Arab-idolaters.

﴿Much abuse. But if you are patient﴾ of their Abuse, ﴿And fear﴾ Allah Almighty.

﴿Surely this is a resolve to aspire to﴾ that will be a determining factor in all affairs. And it is the best of it. 'Aṭā' said: It means the reality of faith.

[Qur'ān 187 :3] Allah (may He be glorified and exalted) said: ﴿Remember, O Prophet,˺ when Allah took the covenant of those who were given the Scripture﴾ concerning the Muḥammad (P.B.U.H)

﴿To make it known to people and not hide it﴾.

According to the recitation of 'Aṣim, according to the narration of Abū Bakr, Abū 'Amr, and the Meccans: with Ya' in both of the two words. This is the view held by Abū 'Ubayd.

Other reciters read it with Ta' in both of them, a view held by Abū Ḥātim. Whoever recited it with Ta' as the hiding of the verb of statement. It is proven by Allah's statement:

Remember when Allah made a covenant with the prophets, ˹saying, ˺ ﴿Now that I have given you the Book and wisdom﴾. [81 :3]

And whoever read it with Ya' based it on His statement: ﴿Yet they cast it behind their backs and traded it for a fleeting gain. What a miserable profit !﴾: They set it aside, ignored it and would abide by it.

﴿And traded it for a fleeting gain﴾ meaning, foods, ﴿What a miserable profit !﴾

Qatādah commented on this verse: This is the covenant that Allah Almighty had taken on the scholars, that whoever learns something, he should teach it, and warned them of hiding the knowledge as it leads to ruin.

According to Muḥammad ibn Sa'd: "It is not permissible for a scholar to conceal his knowledge, nor an ignorant one to stay as it is. Allah Almighty

says: ﴿Remember, O Prophet, ˹ when Allah took the covenant of those who were given the Scripture﴾, the verse. Allah Almighty says: ﴿So ask the people of the message [i.e., former scriptures] if you do not know﴾ [21:7]

[968] Al-Ḥusayn ibn Muḥammad ibn Fanjawayh informed us, ʻUbayd Allah ibn Muḥammad ibn Shanabah, Ja'far ibn Muḥammad al-Firyābī related to us, Ibrāhīm ibn al-Ḥajjāj related to us, Ḥammād ibn Salamah, on the authority of Thābit al-Bunānī, on the authority of Abū Rāfiʻ, that Abū Hurayrah (may Allah be pleased with him) said: Had it been what Allah Almighty had taken the covenant of those who were given the Scripture, I would not have related nothing to you, then he recited the verse: ﴿Remember, O Prophet, ˹ when Allah took the covenant of those who were given the Scripture﴾ up to the end of the verse. (1)

[969] ibn Fanjawayh informed me, ibn Shanabah related to us, ʻUbayd Allah ibn Aḥmad ibn Mansur Al-Kisā'ī and Ja'far ibn Muḥammad al-Firyābī said: Al-Ḥārith ibn ʻAbdullah al-Khāzin related to us, Maslamah ibn Khālid related to us, on the authority of Zayd ibn Rāfiʻ, on the authority of Abū ʻUbaydah, ʻAbdullah ibn Mas'ūd (may Allah be pleased with him) reported that the Messenger of Allah (P.B.U.H) said: **"Whoever conceals knowledge which Allah has made beneficial for mankind's affairs of religion; Allah will bridle him with reins of fire on the Day of Resurrection."** (2)

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(1) **[968] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is authentic.
- Chain of narrators: Abd ibn Ḥāmid brought out, as in ((Ad-Durr Al-Manthūr)) 2/403, on the authority of Abū Hurayrah, through another chain of narrators.
- Al-Bukhārī narrated it in the Book of Knowledge, Chapter on Preserving Knowledge (118), and Aḥmad in ((Al-Musnad)) 2/316 (727) on the authority of Abū Hurayrah, may Allah be pleased with him, with a similar version. It was narrated by Muslim in the Book of Virtues of the Companions, Chapter virtue of Abī Hurayrah Ad-Dawsī (2492) with a similar version.

(2) **[969] The assessment of the reliability of the chain of transmitters:** Its chain is weak; by Zayd ibn Rāfiʻ and Ibn Shanabah, and the chain of transmission is broken; because the most authentic of the sayings of the people of knowledge is that Abū ʻUbaydah Āmir ibn ʻAbdullah ibn Mas'ūd .. did not hear from his father.
- Chain of narrators: It was mentioned by Ibn Uday in ((Al-Kāmil)) 6/2174 in the biography of Muḥammad Ibn Al-Faḍl Ibn "Aṭṭiyah, on the authority of Hamza

[970] Abū Aḥmad ibn Himadān al-Marārī informed me during my recitation to him, Abū Bakr Muḥammad ibn Yaḥyā aṣ-Ṣulī related to us, al-Ḥārith ibn Abī Usāmah related to us, ʿAbdul-Wahhāb related to us, said: Al-Ḥasan ibn ʿImārah related to us, said: I came to Az-Zuhrī after he had left

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Al-Jazarī, on the authority of Zayd Ibn Rafiʾ, on the authority of Abī ʿUbaydah, on the authority of Ibn Masʾūd, with a chain of transmission traceable to him, and narrated it in ((Al-Kāmil)) 3/ 1062 In the biography of Zayd ibn Rafiʾ from the way of Muḥammad ibn Al-Faḍl with a similar one, Ibn ʿUday said: ... and this is from this way that Muḥammad ibn Al-Faḍl is unique in.. and in general his ḥadīth is something that the trustworthy people do not follow up on.

- Ibn Ṭāhir al-Maqdisī said in ((Dhākhirah al-Ḥāfiẓ)) 4/2389: This is from this Isnād narrated by Muḥammad ibn Al-Faḍl, and it is Matrūk (rejected) in ḥadīth.
- Aṭ-Ṭabarānī narrated it in ((Al-Mu`jam Al-Kabīr)) 10/125 (1008), Ibn ʿUday in ((Al-Kāmil)) 3/1293, and Al-Khatīb in ((Tārīkh Baghdād)) 6/77 from different paths on the authority of Suwar bin Muṣʿab, on the authority of Abī Isḥāq, On the authority of Abi Al-Aḥwaṣ, on the authority of ʿAbdullah - meaning: Ibn Masʾūd - with a Marfūʿ narration, through another chain of narrators, and it does not contain: on the authority of his family.
- And the phrase: "about his family" has no basis in the hadith. Al-Ḥāfiz Ibn Ḥajar said in ((Al-Kāf ash-Shāf)) (p. 35) (294): There is nothing in his paths from his family. And see: ((Al-Fatḥ as-Samawī)) by Al-Manāwī 1/436.
- Ibn Ṭāhir al-Maqdisī stated in ((Dhākhirah al-Ḥāfiz)) 4/2388: This was narrated by Siwār, and it is abandoned (Matrūk), and Al-Haythamī said in ((Majma` az-Zawāʾid)) 1/163: Suwār ibn Muṣʿab and it is abandoned, and it was narrated from the ḥadīth of ʿAbdullah ibn ʿAmr ibn al-ʿĀṣ.
- Ibn Hibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 1/298 (96), and Al-Ḥākim in ((Al-Mustadrak)) 1/182, via Ibn Wahb, narrated to us ʿAbdullah ibn ʿAyyāsh ibn ʿAbbās Al-Qatabānī, on the authority of His father, on the authority of Abū ʿAbd al-Raḥmān al-Ḥubbalī, on the authority of ʿAbdullah ibn ʿAmr ibn al-ʿĀṣ, with a chain of transmission raised to the Prophet (P.B.U.H).
- Al-Ḥakīm said: Its chain of transmission is authentic according to the conditions of the two sheikhs, and it has no fault. And adh-Dhahabī agreed with him.
- Ibn Ṭāhir al-Maqdisī said in ((Dhākhirah al-Ḥāfiẓ)) 4/2388: This is an Egyptian chain of narration and its narrators are trustworthy, and it is one of the best routes for this hadith.
- Anyway, Imām Aḥmad ibn Ḥanbal said: Nothing in this matter is sound. This was edited by Ibn Ḥajar in ((Al-Kāf ash-Shāf)) (p. 35) (294).
- And see: ((Al-ʿIlal al-Mutanāhiyah)) by Ibn al-Jawzī 1/100, ((Fayḍ al-Qadīr)) by al-Manāwī 6/275, ((Al-Fatḥ as-Samawī)) by al-Manāwī 1/427-436, ((Al-Kāmil)) by Ibn ʿUday 2/781.

relating Ḥadīth, so I met him at his door, then I said: "Will you not relate Ḥadīth from me." Therefore, he said I have left the transmission of Ḥadīth. I said: Either you relate to me, or I will relate to you. He said: "Relate to me." Whereupon I said: Al-Ḥakam ibn ʻUtaybah related to me on the authority of Yaḥyā ibn al-Jazzār said: I have heard ʻAlī ibn ʻAbī Ṭālib (may Allah be pleased with him) saying: Allah has not taken covenant on the uneducated people to seek knowledge except after He has taken covenant on the people of knowledge to teach. Accordingly, he taught me forty Ḥadīth. (1)

[Qur'ān 188 :3] Allah (Allah may He be glorified and exalted) said: ﴿Do not let those who rejoice in their misdeeds and love to take credit for what they have not done think they will escape torment﴾.

According to recitation of Ḥumayd, ibn Kathīr, Abū Ja'far, Shaybah, Nafi', ibn ʻĀmir, and Abū ʻAmr: ﴿Yaḥsabanna﴾ with Yā', while the reciters of al-Kūfah read it with Tā'.

Who recited it with Yā', the meaning will be: Let not those who rejoice, their rejoice will cause them to escape from the punishment.

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(1) **[970] The assessment of the reliability of the chain of transmitters:** very weak; Al-Ḥasan ibn Amara who is rejected (Matrūk).

Chain of narrators:

- Az-Zayla'ī reported it with its chain of transmission from the way of Al-Ḥārith ibn Abī Usāmah, with a similar one in ((Takhrīj Ḥadīths and Athār Al-Kashshāf 2/938, and Ibn ʻAbd Al-Barr mentioned it in the book ((Al-Ilm)) 1/492 (780) without a chain of transmission on the authority of ʻAlī similarly, and al-Khaṭīb narrated it In ((Al-Faqīh and al-Muttafaqih)) 1/46 with its chain of transmission on the authority of ʻAlī, and its chain of transmission included unknown narrator.
- Ibn Ḥajar said in ((Al-Kāf ash-Shāf)) (p. 35): Al-Ḥasan is Matrūk (rejected). Az-Zayla'ī said: This chain of narrators includes a group of weak people.
- And see: ((Al-Fatḥ Al-Samawī)) by Al-Manāwī 1/436-437 (314).

Chain of narrators:

- Al-Bukhārī recorded in the Book of Interpretation, in the chapter ﴿Do not think that those who rejoice in what they have been given﴾ (4567), and Muslim in the book The Characteristics and Rulings of the Hypocrites (2777), and aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 4/205, and Ibn Abī Hātim in ((Interpretation of the Great Qur'an)) 3/839 from a similar path on the authority of Zayd ibn Aslam on the authority of Atta.

According to the recitation of Tā', it means: O Muḥammad, do not think those who rejoice, think that they will escape torment. And its predicate is in Ba'. And His statement: ﴿never think them [to be] in safety from the punishment﴾ with Ta'. It was repeated for confirmation.

Ad-Ḍaḥāk and Īsā recited it with Ta', namely: ﴿do not think they﴾, meaning, Muḥammad and his companions.

According to the recitation of Mujāhid, Ḥumayd, ibn Kathīr, Abū 'Amr and Yaḥyā ibn Ya'mur: they read it with Ya' and Ḍammah of Bā' as a predicate of those who rejoiced. Meaning: Do not let them think.

The scholars differed about whom this verse was revealed:'Aṭā' ibn Yasār reported from Abū Sa'īd Al-Khudrī (may Allah be pleased with him) during the time of the Messenger of Allah (P.B.U.H), when the Messenger would set out in a battle, some of the hypocrites would say: If you set out in a battle, we would set out with you. However, when He (Peace be upon him) would set out in a battle, they would leave behind him and rejoined because they did not accompany the Prophet (P.B.U.H). When the Messenger of Allah would come back, they would ask him to excuse them, and he would excuse them, and they would like to be praised for that which they did not do. (1)

[971] 'Abdullah ibn Ḥamid al-Aṣbahānī informed us, said: Abū As-Sirrī aṭ-Ṭūsī related to us, 'Alī ibn Muḥammad aṣ-Ṣā'igh related to us, 'Abdul 'Azīz ibn Yaḥyā al-Madanī related to us, Mālik ibn 'Anas related to us, on the authority of Zayd ibn Aslam, on the authority of Rāfī' ibn Khadīj that he and Zayd ibn Thābit (may Allah be pleased with them) were at Marwān, while he was the ruler of Medina. Whereupon they asked Rāfī': In which occasion the verse:

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(1) **Chain of narrators:**

- Al-Bukhārī recorded in the Book of Interpretation, in the chapter ﴿﴿Do not let those who rejoice in their misdeeds﴾ [**Qur'ān: 3: 188**] (4567), and Muslim in the book The Characteristics and Rulings of the Hypocrites (2777), and aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 4/205, and Ibn Abī Hātim in ((Tafsīr al-Qur'ān al-'Aẓīm)) 3/839 from a similar path on the authority of Zayd ibn Aslam on the authority of 'Aṭā.

﴿Do not let those who rejoice in their misdeeds and love to take credit for what they have not done…the verse﴾ was revealed? Rāfi' (may Allah be pleased with him) said: It was revealed about some of the hypocrites. When the Messenger of Allah would set out in a journey, they would leave behind.

Marwān did not approve of it, saying: What is this?! Thus, Rāfi' was displeased, and said to Zayd: I implore you by Allah, do you know that this is what the Messenger of Allah (P.B.U.H) said?" Zayd said: "Yes." Thus, we came out from Marwān. Then Zayd said to Rāfi', by the way of kidding, why would not you praise me for what I witnessed for you? At this, Rāfi' said: "What is this, you want to praise you for saying the truth?! Zayd said:

"Yes, for Allah has praised those who tell the truth." (1)

'Ikrimah is of the view that this verse was revealed in Finḥās and Ashya' and the likes of them from the rabbis. They would be rejoiced when they mislead people and when the people attribute knowledge to them, by saying they are scholars, yet they were not. And they did not seek guidance or good with it.

Aḍ-Ḍaḥāk and as-Suddī said that this verse refers to the Jews of Medina. They wrote to the Yemeni people and the Levant and all around the world telling them that Muḥammad is not a Messenger, asking them to stay on their religion. Thus, they unified their words to disbelieve in Muḥammad (P.B.U.H) and the Qur'ān. Therefore, they rejoined of this and said: All praise be to Allah who unified our words, and we are the followers of the faith of Ibrāhīm. They thought that they are the people of knowledge while they were not.

Mujāhid is of the view that the verse refers to the Jews. They would be happy when the people would praise them for altering the Scripture.

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(1) **[971] The assessment of the reliability of the chain of transmitters:**

- Its chain of narrators is very weak. It includes 'Abd al-'Azīz ibn Yaḥyá al-Madanī who is rejected, and Zayd ibn Aslam did not hear from Rafi', so the chain of narration is interrupted, as in "Jami' at-Taḥṣīl" by al-Ala'i (p. 178-179) Without this face and without this context, as It will be mentioned from the ḥadīth of Ḥāmid ibn 'Abdul Raḥmān, and it was mentioned earlier that it is from the narration of Zayd ibn Aslam on the authority of 'Aṭā.

According to Sa'īd ibn Jubayr: This verse was revealed about the Jews, they were rejoiced in what Allah (Glory be to Him) had given the family of Ibrāhīm, yet they were innocent of this.

Ibn Abī Mulaykah narrated from Ḥamid ibn 'Abdul Raḥmān ibn 'Awf (may Allah be pleased with him) that Marwān ibn al-Ḥakam said to his freed slave: O Rāfī': Go to ibn 'Abbās and say to him: If everyone of us will be delighted with what he has been given and would like to be praised for what he did not do, will be punished, so all of us will be punished. Whereupon, Ibn 'Abbās (may Allah be pleased with them) said: You have nothing to do with this verse. The Messenger of Allah (P.B.U.H) called the Jews and asked them about something; however, they hid its knowledge, giving him an authentic answer. They showed him that they informed him with what he had asked them about to be praised by him, yet they were delighted that they hid the authentic news. Accordingly, this verse was revealed.

According to Qatādah and Muqātil: the Jews of Khaybar came to the Messenger of Allah (P.B.U.H) and said: We recognize you and believe you. And we support you, yet this was not within their hearts. Then when they came out from him, the Muslims said to them: "What did you do?" They replied: We recognized him and believed in him.

Whereupon, the Muslims said to them: You have done well, do like this, so they praised them and prayed for them. Hence Allah (Glory be to Him) sent revealed this verse about them.

Besides, Shu'bah reported from Mughirah, that Ibrāhīm said: It has been revealed about some of the Jews. They had mobilized an army to fight the Messenger of Allah (P.B.U.H) and they supplied for them.

Ibrāhīm read it: (in what they have perpetrated) with Madd, i.e. gave, while Sa'īd ibn Jubayr read it: ('Utū)), meaning, have been given.

﴿And love to take credit for what they have not done﴾, thus Allah (Glory be to Him) said: ﴿Never think them [to be] in safety from the punishment﴾, meaning, they can never escape from the Hell-fire.

﴿They will suffer a painful punishment﴾.

[189]: [The verse 189] Allah Almighty said: ﴿To Allah ˹alone˺ belongs the kingdom of the heavens and the earth. And Allah is Most Capable of everything﴾.

[Qur'ān 190 :3] Allah the Exalted said: ﴿Indeed, in the creation of the heavens and the earth and the alternation of the day and night there are signs for people of reason﴾.

[972] ibn Fanjawayh the Hafiz informed us, Abū 'Alī ibn Ḥabash al-Muqrī'' related to us, 'Abdullah ibn Himadān ibn Wahb related to us, al-Ḥasan ibn Khalaf al-Bazzār related to us, Isḥāq ibn Yūsuf Al-Azraq related to us, Abū Janab al-Kalbī related to us, whose name is Yaḥyā ibn Abī Ḥayyah.

[973] Abū Al-Ḥasan Muḥammad ibn al-Qāsim al-Farisī informed us, Abū 'Abdullah Muḥammad ibn Yazīd, Abū Yaḥyā al-Bazar related to us, al-Ḥusayn ibn Īsā related to us, Ja'far ibn 'Awn related to us, Abū Janab Yaḥyā ibn Abī Hayyah related to us, that 'Aṭā' ibn Abī Rabāḥ said:

"I have entered with ibn 'Umar upon 'Ā'ishah (may Allah be pleased with them), so ibn 'Umar (may Allah be pleased with them) said:

'Tell me about the most unusual thing you witnessed from the Messenger of Allah (P.B.U.H).' She cried and said, 'All his matters were amazing. On night, he came close to me until his skin touched my skin and said, 'Let me worship my Lord.' I said, 'By Allah I love your being close to me. I also love that you worship your Lord.' He used the water-skin and performed ablution, but did not use too much water. He then stood up in prayer and cried until his beard became wet. He prostrated and cried until he made the ground wet. He then laid down on his side and cried. When Bilal came to alert the Prophet (P.B.U.H) for the Dawn prayer, he said, 'O Messenger of Allah! What makes you cry, while Allah has forgiven you your previous and latter sins?' He (P.B.U.H) said: **"O Bilal, should I not be a thankful slave?"** Then he said:**"O Bilal! What prevents me from crying, when this night, this Ayah was revealed to me,)**

﴿Indeed, in the creation of the heavens and the earth and the alternation of the day and night there are signs for people of reason﴾

to the end of the Surah. Then he said: **(Woe to him who recites it but does not contemplate it).**" (1)

[974] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn ibn ʿAbdullah (ibn Fanjawayh) informed us, Aḥmad ibn Ja'far ibn Himadān related to us, Yūsuf ibn ʿAbdullah ibn Mahan related to us, Mūsā ibn Ismā'īl related to us, Ḥammād informed us, from al-Ḥajjāj, from Ḥabīb ibn Abī Thābit, from Muḥammad ibn ʿAlī ibn Abī Ṭālib, on the authority of ʿAlī ibn Abī Ṭālib (may Allah be pleased with him), that whenever the Messenger of Allah (P.B.U.H) stood for Salat at night, he would do Siwāk, then he would look to the heaven, then he would say: ﴿Indeed, in the creation of the heavens and the earth﴾ **[Qur'ān :3 190]** up to His statement ﴿Protect us from the torment of the Fire﴾ (2)

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(1) **[972], [973] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is weak. In it, Al-Farisī is charged with lying, and Yaḥyá ibn Abī Ḥayyah, who used to conceal from trustworthy sources what he heard from weak ones.

Chain of narrators:
- It was recorded by Abū Al-Sheikh in ((Akhlāq an-Nabbī)) 3/120 (544), and ʿAbd ibn Ḥumayd and Ibn Abī Ad-Dunyā in ((At-Tafkīr)) and Ibn Al-Mundhir and Ibn Mardawayh, as in ((Ad-Durr Al-Manthūr)) by As-Suyūṭī 2/193, ((Tafsīr al-Qur'an al-ʿAẓīm)) by Ibn Kathīr 3/294, ((Al-Fatḥ as-Samawī)) by Al-Manāwī 1/204 (101), (p. 440) (318) on the authority of Abū Jināb Al-Kalbī in it.
- It was narrated by Ibn Hibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 2/386 (620) via Yaḥyá ibn Zakariyā ibn Ibrāhīm ibn Suwayd Al-Nakh'ī, narrated to us by Abd Al-Mālik ibn Abī Sulaymān, on the authority of ʿAṭā'.
- And see ((Mawārid aẓ-Ẓam'ān)) by Al-Haythamī 2/240 (523). Sheikh Al-Albanī said in ((Silsilat Al-Ahādīth As-Ṣaḥīḥah)) 1/106 (68): This is a good chain of transmission, and its narrators are all trustworthy except for Yaḥyá ibn Zakariyyā. Ibn Abī Hātim said: I asked My father about him, so he said: There is nothing wrong with him and his ḥadīth is good.
- And see: ((al-Jarḥ wal Ta'dīl) by Ibn Abī Hātim 9/145.

(2) **[974] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is weak, and Ḥajjah ibn Arṭ'ah, is truthful and has Mudallis narrations, and it contains someone I could not find.

Chain of narrators:
- It was mentioned by Az-Zayla'ī in ((Takhrīj Ḥadīths and Athār Al-Kashshāf2/942

[975] Al-Ḥusayn ibn Muḥammad (ibn Fanjawayh) informed us, Muḥammad ibn Al-Ḥasan ibn Bishr related to us, Abū Al-Ḥārith Aḥmad ibn Sa'īd ibn Umm Sa'īd related to us at Damascus, Muḥammad ibn Mūsā related to us, from Qatādah, from ʿAbdullah ibn Buraydah, from his father, from the Prophet (P.B.U.H) said: **"The strongest verse in the Qur'ān on the Jinn is:** ﴿To Allah ˹alone˺ belongs the kingdom of the heavens and the earth﴾ up to the end of the verse. (1)

[976] ʿAbdullah ibn Ḥamid al-Aṣfahānī informed us, Aḥmad ibn Muḥammad ibn Yaḥyā al-ʿAbīdī, Aḥmad ibn Najdah related to us, Yaḥyā ibn ʿAbdul Ḥamid al-Ḥimānī related to us, Ya'qūb al-Qimmī, on the authority of Ja'far ibn Abī al-Mughirah, that Sa'īd ibn Jubayr ibn ʿAbbās (may Allah be pleased with them) said: Quraysh came to the Jews and said: "What Mūsā has brought you of signs?" He replied: "His stick and his hands white for the observers. Then they came to the Christians and said: "How would Īsā do in you?" They replied: "He would heal the blind and the leper and raise the dead to life—by Allah's Will."

Then they came to the Prophet (P.B.U.H) and said: "Call upon your Lord to make the mount of aṣ-Ṣafā gold for us, then Allah the Exalted revealed this verse: ﴿Indeed, in the creation of the heavens and the alternation of the day and night there are signs for people of reason﴾. (2)

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(76), and Ibn Ḥajar in ((Al-Kāf ash-Shāf)) 1/453.

- And he has a witness from the ḥadīth of Ibn ʿAbbās, which was recorded by Al-Bukhārī in the Book of Interpretation, chapter ﴿Indeed, in the creation of the heavens and the earth….﴾ **[Qur'ān 3: 190]** (4569), and Muslim in the book: Prayer of Travelers and its Shortening, chapter of the Prophet's prayer and supplication at night (763).

(1) **[975] The assessment of the reliability of the chain of transmitters:**

- Its chain is fabricated as it contains Muḥammad ibn Mūsā.
- Chain of narrators:
- I didn't find it.

(2) **[976] The assessment of the reliability of the chain of transmitters:**

- Its chain of narration is weak. Al-Ḥamānī is accused of theft, and Ja'far Ibn Abī Al-Mughīrah is not strong in what is narrated on the authority of Sa'īd ibn Jubayr.

Chain of narrators:

- It was narrated by Ibn Abī Hātim in ((Tafsīr al-Qur'ān al-ʿAẓīm)) 3/841, Aṭ-Ṭabarānī in ((Al-Mu'jam Al-Kabīr)) 12/12 (12322), and Al-Wāḥidī in ((Asbāb an-Nuzūl)) (p. 142) via Al-Hamānī with it.

Then Allah Almighty described them saying: **[Qur'ān 191 :3]** Allah (Glorified is He) said: ﴿They are ˹those who remember Allah while standing, sitting, and lying on their sides﴾.

'Alī ibn Abī Ṭālib, Ibn 'Abbās (may Allah be pleased with them), an-Nakh'ī and Qatādah said: This verse is concerned with the prayer. The one can pray while standing, and if you cannot, pray while sitting, and if you cannot do even that, pray lying on your side. However, the rest of scholars of Tafsīr said: It means the remembrance of Allah Almighty, as He described them by adhering to it, because man is not without these three cases. There has been a similar verse in Surat An-Nisā'.

[977] Abū 'Abdullah Al-Ḥusayn ibn Muḥammad ibn Fanjawayh informed us, 'Ubayd Allah ibn Muḥammad ibn Shanabah related to us, Ja'far ibn Muḥammad Al-Firiyabī, Abū Bakr ibn Abī Shaybah related to us, Yaḥyā ibn Wāḍiḥ related to us, on the authority of Mūsā ibn 'Ubaydah, (from 'Abdullah al-Qarrāẓ), Mu'ādh ibn Jabal (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying: **"Whoever would like to feed on the pastures of Paradise, let him do much remembrance of Allah."** (1)

The prophet (P.B.U.H) was quoted as saying: **"Remembering Allah is a sign of faith, and an innocence of hypocrisy, and a fortress from Satan, and a protection from Fire."**

- Ibn Ḥajar said in ((Fatḥ Al-Bārī)) 8/235: ...and its men are trustworthy except Al-Hamānī, for he spoke about it, and Al-Ḥasan ibn Mūsā disagreed with him: He narrated it on the authority of Ya'qūb on the authority of Sa'īd in a mursal form, and it is more like... and on the estimate that its memorized, he connected it, so it is in it There is a problem in terms of the fact that this surah is revealed in Medina, and the Quraysh are from the people of Makkah.

(1) **[977] The assessment of the reliability of the chain of transmitters:**

- Its chain of narration is weak. Mūsā ibn 'Ubaydah is weak, and Ibn Shanabah was not mentioned with Jarḥ or Ta'dīl.

Chain of narrators:

- It was narrated by Ibn Abī Shaybah in ((Al-Muṣannaf)) 10/90, 12/329, and Aṭ-Ṭabarānī in ((Al-Mu'jam Al-Kabīr)) 20/157 (326) on the authority of Mūsā ibn 'Ubaydah with a similar one, and there is an addition.
- Ibn Ḥajar said in ((Al-Kāf ash-Shāf)) (p. 36): Its chain of transmission includes Mūsā ibn 'Ubaydah and he is weak. And Al-Haythamī made it higher with it ((Majma' Al-Zawā'id)) 10/75.

Moreover, Allah Almighty said to Moses (Peace be upon him): "O Moses, keep remembering me, and do not forget to remember me at all cases. Let your care is to remember me, as the way is long.

﴿And reflect on the creation of the heavens and the earth﴾ that they have a Creator, Mighty, Sustainer and Wise God.

[978] (Muḥammad ibn al-Qāsim al-Farisī informed us, ʿAbdullah ibn Aḥmad Ash-Shaybānī related to us, Abū ʿAmr al-Ḥarashī informed us, Aḥmad ibn Yūsuf related to us, Ḥajjāj related to us, Ḥammād related to us, on the authority of ʿAlī ibn Zayd, on the authority of Abū aṣ-Ṣalt, that Abū Hurayrah reported the Messenger of Allah (P.B.U.H) as saying: **"When I was taken to the seven Heaven, I saw flame, smoke and voices. Therefore, I said: "O Jibrīl, what is this? I said: "These are the devils trying to burn the eyes of the children of Adam in order not to reflect on the heavens and the earth. Had it been so, they would have seen the wonders."** (1)

Abū ʿAwn used to say: Reflection prevents forgetfulness, and makes the heart fear as the water would do for the plant. And nothing will polish the hearts as the grief. And nothing will influence the heart as reflection. It has been narrated that Sufyān Ath-Thawrī prayed two Rak'as before the station of Ibrāhīm, and then he raised his head to the heaven. Once he saw the star, he fell fainted. Sufyān would urinate blood out of his long grief and reflection.

[979] I have found (at my book) from Abū Zur'ah Muḥammad ibn Ja'far ibn Al-Ḥasan and I have doubted in my hearing from him. He said: Muḥammad ibn ʿAbdullah as-Sulamī informed us, Muḥammad ibn Ḥayyān

(1) **[978] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is weak. Shaykh al-Muṣannaf is accused of lying, Ibn Jud'ān is weak, and Abū Salt is unknown.

Chain of narrators:
- Narrated by Ibn Abī Shaybah in ((Al-Muṣannaf)) 13/219 (37571), and Al-Muzzī in ((Tahdhīb Al-Kamāl)) 33/428-429 on the authority of ʿAlī ibn Zayd in it.
- Al-Haythamī said in ((Majma Al-Zawā'id)) 4/117: ʿAlī ibn Zayd who is more likely to be weak.

ibn Aḥmad informed us, Muḥammad ibn Al-Ḥasan ibn Al-Khalil informed us, ʻAbdullah ibn Abī Ziyād al-Qaṭwanī related to us,

﴾Sayyār related to us, ʻAbdullah ibn Ja'far related to us, Zayd ibn Aslam related to us, ʻAṭā' ibn Yasār related to us, from Abū Hurayrah said: the Messenger of Allah (P.B.U.H) said: **"While someone was lying on his bed, he raised his head and looked at the stars and the heaven. Then he said: "I bear witness that you have a Lord and a Creator, O Allah I seek your forgiveness, accordingly Allah looked at him and forgave him."** (1)

Abū al-Aḥwaṣ said: I have been told that a worshipper from the Children of Israel worshipped Allah thirty years. When a man from among them would worship thirty years, Allah would send upon him a cloud to shade him. However, he did not see anything. Hence he complained to mother, who said to him: O my son, have you committed a sin since you have proceeded in your worship? He said: "No," and I do not think that I have intended to do it thirty years ago.

She said: "O my son, there still something if you do it, I hope that you will be shaded. He asked: "What is it?" she said: "Have you ever raised your eyes to the heaven and get it down without thinking over it? He said: "Yes, much." Thus, she said: "That is why you are not shaded by the cloud."

﴾Our Lord﴿, meaning, they will pray: "Our Lord."

﴾You have not created all of this﴿. It refers to the wording of creation, since had it been referred to the heavens and the earth, it would have been put in feminine form, that is: (Hathihi).

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(1) **[979] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is weak; Ibn Najīḥ al-Madīnī is weak, and there are those I did not find in him.

Chain of narrators:
- It was recorded by Abū Sheikh Ibn Ḥayyān, as in ((Ad-Durr Al-Manthūr)) by as-Suyūṭī 2/196, ((Al-Fatḥ Al-Samawī)) by Al-Manāwī 1/444.
- Ibn Ḥajar said in ((Al-Kāf ash-Shāf)) by Ibn Ḥajar (p. 36) (303): In its chain of transmission there are those whom I did not find.

﴿Without purpose﴾, meaning, aimlessly or useless, rather you have created it for a tremendous purpose. The term (Bāṭil) occurred in accusative for two reasons: The first one is omitting the genitive tool, that is, Lilbāṭil or Bilbātil. However, the other phase adopts that it was a second subject.

﴿Glory be to You! Protect us from the torment of the Fire﴾.

[Qur'ān 192 :3] Allah Almighty said: ﴿Our Lord! Indeed, those You commit to the Fire will be ˹completely˺ disgraced!﴾, that is, the one who will be doomed to Fire is the one whom Allah completely disgraced him.

Al-Mufaḍal said: You ruined him, and recited:

The God disgraced the servants of the cross

And those who were putting on the hats of the priests.

It was said: You disgraced him. It is similar to His saying (Glory be to Him): ﴿And do not humiliate me by disrespecting my guests﴾ [11:78]

Those who adopt the approach of threat based view on this verse as arguing: Allah Almighty informed the he would never disgrace the Prophet nor those who believed with him. Then he said: ﴿Our Lord! Indeed, those You commit to the Fire will be ˹completely˺ disgraced!﴾.

Based on this, those who will be admitted to Fire are not believers; accordingly they would not come out from it.

The scholars of interpretation had differed over the meaning of this verse.

[980] ʿAbdullah ibn Ḥamid al-Wazzān informed, Makkī ibn ʿAbdān informed us, Abū Al-Azhar related to us.

(Mu'mmil ibn Ismā'īl related from Abū Hilāl, on the authority of Qatādah, that Anas commented on Almighty's statement: ﴿Our Lord! Indeed, those You commit to the Fire will be ˹completely˺ disgraced!﴾

He commented on this verse: The one whoever you admit to Fire, you have disgraced him. (1)

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(1) **[980] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is weak. The compiler's sheikh was not mentioned with Jarḥ or Ta'dīl, and Muḥammad ibn Sulaym: He is truthful and Layyin (his hadith are slightly weak).

[981] ʿAbdullah ibn Ḥamid informed us, Aḥmad ibn Muḥammad ibn Yūsuf informed us, Aḥmad ibn Ibrāhīm ibn Shādhān related to us, Yaʾqūb ibn Sufyān related to us, Īsā and Salamah related to me: ʿAbdul Razzāq informed us on the authority of ath-Thawrī, on the authority of a man, that ibn al-Musayyib commented on this verse: ﴿Our Lord! Indeed, those You commit to the Fire will be ˹completely˺ disgraced!﴾: This verse is mainly concerned with those who will be admitted to it forever. (1)

[982] ʿAbdullah informed us, Aḥmad ibn ʿAbdullah informed us, Muḥammad ibn ʿAbdullah related to us, Shaybān ibn Farūkh related to us, Abū Hilāl al-Rāsibī related to us, Qatādah related to us concerning His statement: ﴿Our Lord! Indeed, those You commit to the Fire will be ˹completely˺ disgraced!﴾: Those You commit to Fire forever (You have disgraced him). We do not say as the people Ḥarūrāʾ said: Anas ibn Mālik informed us saying: The Messenger of Allah (P.B.U.H) said: Allah Almighty admits some people to the Hell-Fire, and then they will be released from it. (2)

Another view stated: This verse includes those who will be committed to Fire whether permanently or temporarily.

Chain of narrators:

- Aṭ-Ṭabarī recorded it in ((Jāmiʾ al-Bayān)) 4/211, and Ibn Abī Hātim in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 3/842 from the route of Mu'mil, through another chain of narrators.

(1) **[981] The assessment of the reliability of the chain of transmitters:**

- Its chain of narration is weak, including whom I could not find.

Chain of narrators:

- It was recorded by aṭ-Ṭabarī in ((Jāmiʾ al-Bayān)) 4/211, and Abd al-Razzaq in ((Tafsīr al-Qurʾān)) 1/142 on the authority of Ibn al-Musayyib likewise.

(2) **[982] The assessment of the reliability of the chain of transmitters:**

- The compiler's sheikh and the sheikh of his sheikh were not mentioned with criticism or praise, and Muḥammad ibn Sulaym is Layyin and Shaybān ibn Farūkh is truthful but has illusions.

Chain of narrators:

- Al-Bukhārī recorded it in the Book of Flavors, Chapter on the Characteristics of Paradise and Hell (6559) and in the Book of Monotheism, Chapter on What came in the words of Allah Almighty: ﴿Indeed, Allah's mercy is always close to the good-doers﴾ [**Qur'ān: 7: 56** (7450) from the ḥadīth of Anas, with the wording: (("Some people will come out of the Fire after they have received a touch of the Fire, changing their color, and they will enter Paradise...)) The ḥadīth and it was recorded by aṭ-Ṭabarī in ((Jāmiʾ al-Bayān)) 4/211, and Ibn Abī Hātim in ((Tafsīr al-Qurʾān)) 3/842.

﴿You have disgraced him﴾ with torment, ruin and humiliation.

'Amr ibn Dinar said: "Jābir ibn 'Abdullah al-Anṣārī came to us while he was doing 'Umar (minor pilgrimage), then me and 'Aṭā' visited him and I asked him about the verse: ﴿Our Lord! Indeed, those You commit to the Fire will be ˹completely˺ disgraced!﴾ Whereupon, he said: "He has not disgraced whoever He burnt with fire, there are types of disgrace"

According to the Scholars of Semantics: The word "Khizī" lexically means shame. It has been said: Khazyā, Yukhzī, Khazyā, if someone became shy.

The poet Dhul Rummah composed in this regard:

He felt ashamed after his journey for the side

of the robe, mixed with fury.

Besides, al-Qaṭṭāmī said in the ox and the dogs:

He was embarrassed and assaulted as the a brave man

As the one was ashamed to be a coward

Meaning, He felt shame so he became shy, accordingly the shame of the believers at this time will be shyness, whereas the disgrace of the disbeliever is humiliation and eternity of the Hell-fire.

﴿And the wrongdoers will have no helpers﴾.

[Qur'ān 193 :3] Allah (Glory be to Him) said: ﴿Our Lord! We have heard the caller to ˹true˺ belief, ˹proclaiming,˺ 'Believe in your Lord ˹alone﴾, Meaning, Muḥammad (P.B.U.H). This view was held by ibn Mas'ūd, ibn 'Abbās and majority of scholars.

Al-Quradhī stated that it refers to the Holy Qur'ān, because the Prophet (P.B.U.H) would not meet everyone.

﴿Proclaiming, 'Believer in your Lord alone﴾, namely, to believe in Allah, same as His statement: ﴿They would return to that which they were forbidden﴾, [6:28]. And His statement, ﴿what they said﴾ [58:3]

According to another view: Lām implies the meaning of (For). Qatādah stated that Allah Almighty informed you about the believers of human beings and what did they say, and about the believers of the Jinn and what did they say.

As for the believers of the Jinn, they said: ﴿Indeed, we have heard a wondrous recitation﴾ [1 :72].

As for the believers of the human beings, they said: ﴿Our Lord! We have heard the caller to ˹true˺ belief, ˹proclaiming,˺ 'Believe in your Lord ˹alone˺,' so we believed. Our Lord! Forgive our sins, absolve us of our misdeeds, and allow us ˹each˺ to die as one of the virtuous﴾, meaning, in the company of the righteous people.

[Qur'ān 193 :3] Allah (may He be glorified and exalted) said: ﴿Our Lord! Grant us what You have promised us through Your messengers﴾, meaning via the tongues of Your messengers. It is similar to His saying: ﴿Ask ˹the people of˺ the land﴾ [12:82]

Al-A'mash recited it (Ruslika) with Takhfif (shortening).

﴿And do not put us to shame﴾: And do not punish us, and do not ruin us, and do not put us to shame, and do not disgrace us.

﴿On Judgment Day—for certainly You never fail in Your promise﴾.

If it is said: What is point of their statement: ﴿Our Lord! Grant us what You have promised us through Your messengers﴾ and they already realize that Allah will never fail His promise?﴾

It will be answered that it is literally took the form of supplication, however, it denotes the statement. Its estimation: Our Lord! Forgive our sins, absolve us of our misdeeds, and allow us ˹each˺ to die as one of the virtuous. And do not disgrace us to grant us favor; mercy, reward and blessing that you have promised to give us by your messengers.

It has been said: It means: Our Lord! Make us among those you will give them what you promised on the tongues of your messengers and they deserve your reward. Because they were not certain that they would deserve this high standing so they asked Allah to make them entitled to it.

Had they been witnessed of it for themselves, thus they would have thanked it, and this not of the attributes of the righteous.

According to another view: They had asked their Lord to accelerate for them what He had promised them of victory over their enemy and supporting

the religion; as it is related by the companions of the Messengers of Allah (P.B.U.H). They said: We realized that you never fail in Your promise, i.e. Your promise of grant us victory over enemy, but we cannot stand your Forbearing, so accelerate their disgrace and make us victorious over them.

[983] Abū ʿAbdullah ibn Fanjawayh related to us, Abū ʿAlī ibn Ḥabash al-Muqrī', Abū ʿYa 'lā al-Mawṣilī related to us, Hudbah ibn Khālid related to us, Suhayl ibn Abī Ḥazm related to us, Thābit al-Bunānī related to us, that Anas ibn Mālik (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying: **"Whoever Allah Almighty promised him to give him a reward for an action, so He will fulfill it out of His mercy. And whoever Allah promised to punish him for an action, so He has the option (either to punish him or forgive him).** (1)

[984] Abū al-Qāsim al-Ḥasan ibn Muḥammad ibn al-Ḥasan al-Mufassir informed us, Abū Bakr Aḥmad ibn Isḥāq al-Faqīh related to us, Bishr ibn Mūsā related to us said: I heard al-Aṣma'ī saying: I heard Abū ʿAmr ibn al-ʿAla' saying: ʿAmr ibn ʿUbayd asked me: "Would Allah fail in His promise? "No," I replied. Then he asked: "Would He fail in His Threat? "Yes," he replied. I said: "Why?" I said: "Failing in His promise is a sign of meanness, while failing in His threat is a sign of His Bounty." Then, he recited the verse of the poem:

My cousin will never be afraid of my assault
Nor did I fear of the one who threaten me
And if I promise or threat him

(1) **[983] The assessment of the reliability of the chain of transmitters:**
- Its chain of narration is weak. In it Suhayl ibn Abī Ḥāzim and he is weak.

Chain of narrators:
- It was narrated by Aṭ-Ṭabarānī in ((Al-Awsaṭ)) 8/240 (8516), and Abū Ya'lā in ((Al-Musnad)) 6/66 (561) (3316), and Al-Bazzār as in ((Mukhtaṣar Zawā'id Al-Bazzār)) Ibn Ḥajar 2/456, ((Al-Maṭālib Al-Āliyah)) by Ibn Ḥajar 3/299, from ways on the authority of Suhayl ibn Abī Ḥāzim, through another chain of narrators.
- Al-Bazzār said: Suhayl does not follow up on his ḥadīth. See: ((Kashf al-Attar)) by al-Haythamī 4/75 (3235), ((Majma Az-Zawā'id)) by al-Haythamī 10/211, ((Majma` al-Bahrain)) by al-Haythamī

I will break my threat and keep my promise. (1)

[985] Abū Al-Ḥasan al-Khabbāzī informed us, Abū Ash-Sheikh al-Ḥafiẓ related to us, ibn Abī ʿAṣim related to us, Hishām ibn ʿAmmār related to us, Sulaymān ibn Mūsā Az-Zuhrī related to us, Muẓāhir ibn Aslam al-Makhzūmī related to us, Saʾīd al-Maqbarī related to us, that Abū Hurayrah (may Allah be pleased with him) said: the Messenger of Allah (P.B.U.H) used to recite the last ten verse of Surat Ālīʾimrān every night. (2)

[986] Abū Al-Ḥasan ibn Abī Isḥāq al-Muzakkī informed us, my father related to me, Makkī ibn ʿAbdān related to us, Aḥmad ibn Al-Azhar related to us, Wahb ibn Jarīr related to us, my father related to us said: I heard Yaḥyā relating from Yazīd ibn Marthad that ʿUthmān ibn ʿAffān (may Allah be pleased with him) said: "Whoever recites:

﴿Indeed, in the creation of the heavens and the earth…..﴾ up to the end of the surah every night, his reward will be the like of the one who stood up at night for prayer. (3)

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(1) **[984] The assessment of the reliability of the chain of transmitters:**
- In it, the compiler's sheikh was denied by al-Ḥākim. Neither criticism nor praise was raised about Aḥmad ibn Isḥāq. And ʿAmr ibn ʿUbayd is accused.

Chain of narrators:
- It was narrated by az-Zajjāj in ((Majālis al-ʿUlamāʾ)), p. 62, and the strength of the Sunnah in ((Al-Ḥujjah fi Bayān al-Maḥajah)) 2/73.

(2) **[985] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is weak. It includes Sulaymān ibn Mūsā who is Layyin (His reports are slightly weak), and Muẓāhir ibn Aslam is weak.

Chain of narrators:
- Aṭ-Ṭabarānī recorded it in ((Al-Muʾjam Al-Awsat)) as in ((Majmaʿ Al-Bahrain)) by Al-Haythamī 2/310 (1121), and Ibn Uday in ((Al-Kāmil)) 6/2442.
- Ibn Kathīr said in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 1/441: There is a strangeness in it... Muẓāhir ibn Aslam is weak.
- See: ((Mizān al-Iʾtidāl)) by Al-Dhahabī 2/226.

(3) **[986] The assessment of the reliability of the chain of transmitters:**
- It is chain is weak; Yaḥyá ibn Saʾīd Al-ʿAṭṭār is rejected in his traditions.
- See: ((Aḍ-Ḍuʾfāʾ)) by Al-ʿUqaylī 4/403.

Chain of narrators:
- Ad-Dārimī narrated it in ((As-Sunan)) 2/909 (3273).

[Qur'ān 195 :3] Allah (may He be glorified and exalted) said: ﴿So their Lord responded to them﴾.

[987] ʿAbdullah ibn Ḥamid Al-Wazān informed us, Makkī ibn ʿAbdān informed us, Aḥmad ibn Manṣūr al-Marwazī related to us, Abū Bakr Al-Hudhalī related to us, that al-Ḥasan said: They kept saying: Our Lord…Our Lord until their Lord responded to them. (1)

ʿAmar ad-Duhnī narrated from as-Sādiq (may Allah be pleased with him) said: No one is distressed about something and said: Our Lord…Our Lord five times except Allah would save him from what he would fear, and gave him what he wanted. He was asked: "How?" thus, He recited:

﴿They are˹ those who remember Allah while standing﴾ up to His statement: ﴿For certainly You never fail in Your promise﴾.

As for the reason of revelation of this verse, Mujāhid said: Umm Salamah (may Allah be pleased with her) said: O Messenger of Allah, I hear Allah Almighty mentions men in the Migration, and does not mention women. Therefore, Allah the Exalted revealed this verse.

He said: The Helpers said: Umm Salamah was the first women to emigrate from Mecca to Medina. ﴿Annī﴾, meaning: that I will never, or because I will, in accusative case by omitting the genitive particle.

Īsā ibn ʿAmr recited it: (Inī), as he hid the verb of statement, and made response a statement.

﴿I will never deny﴾, meaning no deed of any person s ever lost with Him.

﴿[any] worker among you﴾, o believers. ﴿male or female—the reward of your deeds﴾.

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(1) **[987] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is very weak. It includes Abū Bakr Al-Hudhalī who is rejected (Matrūk).

Chain of narrators:
- It was recorded by Ibn Abī Hātim in ((Tafsīr al-Qur'ān al-ʿAẓīm)) 3/844, and Ibn ʿĀdil ad-Dimashqī mentioned it in ((Al-Lubāb)) 6/124.

Al-Kalbī said: "It means in religion, help and support. According to another view: It means, you are all equal in relation to gaining My reward. However, another view said: All of you descending from Adam and Eve.

According to Ad-Ḍaḥāk: Your men are equal to your women in obedience, and your men are equal to your women in the reward of obedience. It is similar to His statement: ﴿The believers, both men and women, are guardians of one another﴾. [9:71]

﴿Those who migrated or were expelled from their homes, and were persecuted for My sake﴾, it means: in my obedience and my religion, i.e. the Migrants whom the idolaters expelled from Mecca and persecuted them.

﴿And fought and ˹some˺ were martyred﴾ according to the recitation of Muḥārib ibn Dathār: (Waqatalu) with Fatḥah, and Qatalū.

[988] Muḥammad ibn ʿAbdullah ibn Ḥamdawayh informed us, al-Ḥusayn ibn Ayyūb related to us, ʿAlī ibn ʿAbdul ʿAzīz related to us said: Abū ʿUbayd related to us Ḥajjāj related to us, Hārūn related to us, Yazīd ibn Khāzim related to us: I heard ʿUmar ibn ʿAbdul ʿAziz reciting (And they fought and were killed), meaning, they killed some people of the polytheists and then the polytheists killed them. (1)

However, Abū Raja' Al-ʿAtāridī, Ṭalḥah and al-Ḥasan recited: (They fought and were killed) by Tashdīd. Al-Ḥasan held that they were defeated in the battle.

ʿAṣim ʿAbū ʿAmr, Abū ʿUbaydah and the reciters of Medina recited it: ﴿The fought and have been killed﴾, referring to those who fought and have been killed.

According to Yaḥyā ibn Wathāb, al-ʿA'mash, Ḥamzah, al-Kisā'ī and Khalaf: ﴿And they fought and were killed) has two phases: One of them is that those who remained from among them had fought. The Arabs used to say: We have fought Banū Tamīm, yet they have killed some of them. The other phase: With "Qad" implicit, meaning, and they had killed, as the poet says:

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(1) **[988] The assessment of the reliability of the chain of transmitters:**
- Its chain of narration contains someone whom I did not find.
- And see: ((I'rāb al-Qur'ān)) by al-Naḥḥās 1/428, ((At-Tibyān)) by aṭ-Ṭūsī 3/88, ((Al)) by Ibn "Aṭṭiyah 3/469, ((Al-Muḥarrar al-Wajīz)) by Abī Ḥayyān 3/152, ((Fatḥ Al-Qadīr)) by Al-Shawkānī 1/413.

He pretended to be young and he has grown older.

Meaning, he became very old.

He Almighty said next: ﴿I will certainly forgive their sins and admit them into Gardens under which rivers flow, as a reward from Allah﴾. occurred in accusative as it came at the end of the sentence, this view is held by Al-Kisā'ī. However, Al-Mubarid said: It was an accusative as infinitive, it means: I will give them a reward. ﴿And with Allah is the finest reward!﴾.

[989] Al-Ḥusayn ibn Muḥammad ibn Fanjawayh informed me (when I was reading to him), Mūsā ibn Muḥammad ibn ʻAlī related to us, Abū Shu'ayb Al-Harrānī related to us, ʻAbdul Al 'la in Ḥammād an-Naṣrī related to us, Bishr ibn as-Sārī related to us, ʻAbdullah ibn Lahī'ah, on the authority of Abū ʻAshanah, that ʻAbdullah ibn ʻAmr (may Allah be pleased with them) said: I heard the Messenger of Allah (P.B.U.H) saying: **"On the Day of Resurrection, Allah (Glory be to Him) calls on Paradise, so it will come by its adornment, then he will say: Where are my servants who fought and were killed for my sake, and were persecuted for my sake, and they fought in the cause of me. Enter paradise, so they would enter it without accounting or punishment. Later, the angels would come and they would prostrate, saying: O our Lord, we glorify Your praises and proclaim Your holiness. Who are those whom you gave preference over us? Thus, Allah (Glory be to Him) would say: Those are My servants who were persecuted for my sake, whereupon the angels would enter upon them,** saying:

﴿Peace be upon you for your perseverance. How excellent is the ultimate abode!﴾. [1]

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(1) **[989] The assessment of the reliability of the chain of transmitters:**

- It is chain of narrators is weak, including ʻAbdul-ʻAlā' ibn Ḥammād, there is nothing wrong with him, and Ibn Lahī'ah is truthful, and it includes someone whom I did not find.
- It is good by virtue of another hadith and by following up.

Chain of narrators:

- Narrated by Imām Aḥmad in ((Al-Musnad)), 2/168 (6570), and Abū Nuʻaym in ((Ḥilyat Al-Awliyā')) 1/347, and Aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 4/216, and Al-Ḥākim in ((Al-Mustadrak)) 2/81, and he said: This is a ḥadīth with an authentic chain of narration, and they did not record it. End with quote.

[Qur'ān 196 :3] Allah Almighty said: ﴿Do not be deceived﴾ the verse was revealed about the Arab idolaters. They would live in comfort and ease, and they would deal in and lead a luxurious life. Some of the believers said: The enemies of Allah live in comfort, and we were dying of hunger and fear. Accordingly this verse was revealed.

Al-Farrā' stated that the Jews would deal in business and they would gain money, thus, Allah Almighty revealed: ﴿And do not be deceived﴾.

Ya'qūb recited the word (Yaghurannak) with nūn Sakinah and he composed:

Do not be deceived by someone at night

Perhaps he dies in the early morning.

﴿By the prosperity of the disbelievers﴾, meaning, their movement through the land.

﴿Throughout the land﴾, for trading and making transactions. The address is for the Prophet (P.B.U.H) and it is referring to others, as he was never deceived by this.

Qatādah commented on this verse: By Allah, the Messenger of Allah (P.B.U.H) was never deceived by them, nor did he attribute anything for them until Allah the Al-Mighty has taken his soul. It is similar to His statement (Glory be to Him): ﴿So do not be deceived by their prosperity throughout the land﴾ [4 :40]

[Qur'ān 197 :3] Allah Almighty said next: ﴿It is only a brief enjoyment﴾.

It means a small pleasure, with perishable joy, as everything mortal is brief.

[990] Abū 'Abdullah ibn Fanjawayh ad-Daynawayrī informed us, Abū Bakr ibn Mālik Al-Qaṭī'ī related to us, 'Abdullah ibn Aḥmad ibn Ḥanbal related to us, Aḥmad ibn Ibrāhīm ad-Dawraqī related to me, Abū Mu'awiyah related to us, on the authority of Al-A'mash, on the authority of 'Imārah, that Yazīd ibn Mu'awiyah an-Nakh'ī said: The world was made very little, and

there was still of it except little of the little. (1)

[991] Abū Bakr ibn ʿAbdūs informed us, Abū ʿḤamid ibn as-Sharqī related to us. Muḥammad ibn Yūsuf related to us, Sufyān related to us, on the authority of Ismāʾīl ibn Abī Khālid, on the authority of Qays ibn Abī Ḥāzim that al-Mustawrad al-Fihrī (may Allah be pleased with him) said: I heard the Messenger of Allah (P.B.U.H) saying:

"The likeness of this world in comparison to the Hereafter is that of anyone of you dipping his finger into the sea: let him see what he brings forth." (2)

And he said:

"The likeness of this world in what passed of it except as a garment which was split into two pieces, and it remains only one thread, it is as if this thread has been cut."

﴿Then Hell will be their home﴾, meaning their return.

﴿What an evil place to rest!﴾ Their abode.

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(1) **[990] The assessment of the reliability of the chain of transmitters:**
- It contains the compiler's sheikh; He narrated a lot of rejected traditions.

Chain of narrators:
- It was recorded by Hanād ibn as-Sārī in ((Az-Zuhd)) 1/612 (526), with an authentic chain of narrators.

(2) **[991] The assessment of the reliability of the chain of transmitters:**
- Its chain is authentic.

Chain of narrators:
- Narrated by Muslim, Book of Paradise, chapter on the annihilation of the world, and a statement of gathering on the Day of Resurrection (2858), and At-Tirmidhī in chapters on asceticism, chapter on what came about the insignificance of the world to Allah (2323), and Ibn Mājah in asceticism, chapter on the likeness of the world (4108), and Aṭ-Ṭabarānī in ((Al-Muʾjam al-Kabīr)) 20/301 (713) and Imām Aḥmad in ((Al-Musnad)) 4/228-229 (18008), and Ibn Al-Mubarak in ((Az-Zuhd)) (496, 992) from paths on the authority of Ismāʿīl ibn Abī Khālid with another chain of narrators.

Chain of narrators:
- Narrated by Al-Bayhaqī in ((Shuʿb Al-Iman)) 7/260 (10240), and Abū Nuʿaym in ((Ḥilyat Al-Awliyāʾ)) 8/131.
- Al-Albanī said in ((Ḍaʾīf Al-Jāmīʾ)) (P. 758) (5251): It is weak.

[Qur'ān 198 :3] Allah Almighty said: ﴿But those who are mindful of their Lord﴾ Abū Ja'far recited it with the Tashdīd (duplication) of Nūn while other reciters read it with Takhfīf (lightening).

﴿Will have gardens, beneath which rivers flow, abiding eternally therein, as an accommodation from Allah﴾.

Al-Ḥasan and An-Nakh'ī recited it (Nuzlan) with Sukūn of Zāy, by way of easing recitation. However, other reciters read it with Ḍammah. The word Nuzul refers to the place of accommodation.

Al-Kalbī said: As a reward from Allah, the term Nuzulan occurred in accusative by way of illustration, as when you say: It is a charity for you and it is a gift for you.

This view is held by Al-Farrā'.

According to another view: It occurred in accusative as infinitive that is, dwell in a stay and it was said: It has been made an accommodation for you.

﴿And what is with Allah is best for the virtuous﴾, it is better form the pleasure of this life.

[992] Al-Imam Abū aṭ-Ṭayyib Sahl ibn Muḥammad ibn Sulaymān informed us, Ismā'īl ibn Najīd as-Sulamī related to us, Muḥammad ibn Ayyūb al-Bujalī related to us: Sahl ibn Bakkār informed me, Mubarak ibn Faḍālah related to us, on the authority of Al-Ḥasan, that Anas ibn Mālik (may Allah be pleased with him) said: I entered upon the Messenger of Allah (P.B.U.H) while he was lying on a bed tied with robes.

There was a leather pillow, stuffed with palm fiber. Then ʻUmar and some of his companions (may Allah be pleased with them) entered upon him. While he was lying on a mat made of palm tree leaves with nothing between him and the mat. Underneath his head there was a leather pillow stuffed with palm fibers.

On seeing the marks of the mat imprinted on his side, ʻUmar wept. He said:

"O 'Umar, what makes you weeping?"

Umar replied, "O Allah's Messenger (P.B.U.H)! Caesar and Khosrau are leading the life (i.e. Luxurious life) while you, Allah's Messenger (P.B.U.H) though you are, is living in destitute."

The Prophet (P.B.U.H) then replied.

"Won't you be satisfied that they enjoy this world and we the Hereafter?" (1)

[Qur'ān 199 :3] Allah Almighty said: ﴿Indeed, there are some among the People of the Book who truly believe in Allah﴾.

They differed over why it has been revealed.

According to Jābir ibn 'Abdullah, Anas, and ibn 'Abbās and Qatādah: It was revealed in Negus, the king of Abyssinia, whose name is Aṣḥamah, it means 'Aṭṭiyah in Arabic.

When he died, Gabriel conveyed the news of his death to the Prophet (P.B.U.H) on the day in which he died. Then the Messenger of Allah (P.B.U.H) said to his companions:

"Come out and offer the funeral prayer on a brother of you who died in a place other than your place."

The asked: "Who is he?" He said: "Negus." Thus, the Messenger of Allah went out to al-Baqī', then he was seen from Medina to Abyssinia, and he saw

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(1) **[992] The assessment of the reliability of the chain of transmitters:**

- Its chain of narration is weak and Mubārak ibn Faḍālah is a mudallis, so if he says: He narrated to us, then he is trustworthy.
- See: ((al-Jarh wa'l-Ta'deel)) by Ibn Abī Hātim 8/338 (1557), and he reported hadiths, yet it is good by supporting narrations.

Chain of narrators:

- It was recorded by Aḥmad in ((Al-Musnad)) 3/172 (12426), and Muslim, The Book of Divorce, Chapter: Clarifying that a woman's choice is not a divorce except by intention (1479), and Ibn Mājah, Chapters on Asceticism, Chapter: The bed of the family of Muḥammad, peace be upon him (4205).
- Sheikh Al-Albanī said in ((Ṣaḥīḥ Sunan Ibn Mājah)) (3367): It is good.
- Narrated by Al-Bukhārī, Book of Interpretation, and Chapter: "You seek to please your wives, and Allah is Forgiving, Merciful" (4913), and Muslim, Book of Divorce, Chapter: Explaining that a woman's choice is not divorce except by intention (1479).

the bed of Negus. Then he prayed for him and observed four Takbīr and, and he sought forgiveness for him, then he said to his companions: "Pray for forgiveness for him".

At this, the hypocrites said: Look to this who offered prayer for a Christian man from Abyssinia whom he had never seen, and he was not one of his followers. Accordingly, Allah Almighty revealed this verse.

According to 'Aṭā': It was revealed in forty men from the people of Najrān descending from Banū Al-Ḥārith ibn Ka'b, and thirty two from the Abyssinia, and eight from the Romans. They were following the faith of Īsā (peace be upon him), then they believed in Muḥammad (P.B.U.H).

Ibn Jurayj and ibn Zayd said: It was revealed in 'Abdullah ibn Salam and his companions (may Allah be pleased with them.

According to Mujāhid: It was revealed in the believers of the people of Scripture.

﴿Indeed, there are some among the People of the Book who truly believe in Allah and what has been revealed to you ⌜believers﴾,it refers to the Qur'ān.

﴿And what was revealed to them﴾, referring to the Torah and the Gospel.

﴿They humble themselves before Allah﴾,

Meaning, humbly submissive to Allah.

It occurred in accusative case as adverb, and stopping.

﴿They never trading Allah's revelations for a fleeting gain﴾.

It means, they would neither distort their books, nor would they conceal the description of the Prophet Muḥammad (P.B.U.H) in pursuit of provisions and leadership as the chiefs of the Jews used to do.

﴿Their reward is with their Lord. Surely Allah is swift in reckoning﴾.

[Qur'ān 200 :3] Allah Almighty said: ﴿O believers ! Patiently endure, persevere﴾

Al-Ḥasan said: The believers are commanded to be patient in the religion that Allah chose for them, Islam. They are not allowed to abandon it in times of comfort or hardship, ease or calamity, until they die as Muslims.

According to Qatādah: Be patient in obedience of Allah Almighty.

Ad-Ḍaḥāk and Muqātil ibn Sulaym said: Be committed to the commands of Allah (Glory be to Him).

Muqātil ibn Ḥayyān said: Adhere to the obligations of Allah. However, Zayd ibn Aslam said: Stand firm in Jihad; while Al-Kalbī said: Be patient in tribulation.

The sages said: Patience includes three things: To give up complaint, and to be quite pleased and to accept the divine decree. It was said: Patience is to adhere to the rulings of The Qur'ān and the Sunnah.

﴿Persevere﴾: It refers to endure against the enemy, this is the view held by majority of scholars of Tafsīr. According to 'Aṭā' and al-Quraẓī: And persevere the promise that I have given you.

﴿And stand in guard﴾, meaning, the disbelievers. The origin of Al-Rabat: that everyone ties his horse, and then it was called for everyone who guards the frontiers to defend of those behind him, even if he has not a riding animal.

Allah Almighty said:

﴿Prepare against them what you ⌜believers⌝ can of ⌜military⌝ power and cavalry to deter Allah's enemies and your enemies﴾ [8:60].

I heard Abū al-Qāsim al-Ḥabībī saying: I heard Abū Ḥamid al-Kharzanjī saying: Murābāṭah is detaining the fighters in the battle. It was derived from al-Rabṭ, i.e. tightening, for this the robe was called Ribāṭ. And it is said: Someone is self-possessed.

Labīd said: Self-possessed at the places of terror.

According to Abū 'Ubaydah: Keep on steadfastness, and have patience.

[993] Abū 'Abdullah Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn ibn 'Abdullah (Ibn Fanjawayh) informed me, Abū Nasr Manṣūr ibn Ja'far ibn Muḥammad related to us, Aḥmad ibn Muḥammad al-Azramidadakhtī related to us, Aḥmad ibn Ḥanbal related to us, Zayd ibn al-Ḥubāb related to us, Mūsā ibn 'Ubaydah related to us, Muḥammad ibn Abī Manṣūr informed me, on

the authority of as-Samṭ ibn ʻAbdullah al-Bujalī, on the authority of Salmān al-Farisī (may Allah be pleased with him): They were in a battle and they had some adversity. Then Salmān said to the leader of the troops: "Should I relate to you a Ḥadīth that I heard from the Messenger of Allah (P.B.U.H); that will raise the morale of the army? I heard the Messenger of Allah (P.B.U.H) saying:

"Whoever guards the frontiers for the sake of Allah, has the same reward as fasting and praying one month who would not breakfast or leave prayer except for some need. And whoever dies in the cause of Allah, Allah will grant him his reward until Allah judge between the people Jannah and the people of Fire. (1)

[994] Abū Saʾīd Muḥammad ibn ʻAbdullah ibn Ḥamdūn informed us, Abū Nuʻaym ʻAbdul Mālik ibn Muḥammad ibn ʻAdī related to us, ʻAmmār ibn Rajaʾ related to us, Aḥmad ibn Abī Ṭaybah related to us (on the authority of Abū Numayr) on the authority of al-Aʾmash, on the authority of Abū Sufyān, that Jābir ibn (may Allah be pleased with him) said: I heard the Messenger of Allah (P.B.U.H) saying:

"Whoever stationed on the frontier for the sake of Allah, Allah will make between him and the Fire trenches, every trench is like the seven heavens and the seven earths." (2)

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(1) **[993] The assessment of the reliability of the chain of transmitters:**
- Its narration is very weak and Mūsā ibn ʻUbaydah used to narrate rejected traditions.

Chain of narrators:
- Narrated by Ibn Abī Shaybah in ((Al-Muṣannaf)) 7/53 (19724), Al-Nasāʾī, The Book of Jihad, Chapter Faḍl al-Ribāt 6/39, Aṭ-Ṭaḥawī in ((Mushkal Al-Athar)) 3/102, and Al-Ḥākim in ((Al-Mustadrak)) 2/156 And Al-Bayhaqī in ((As-Sunan Al-Kubra)) 9/38, and Ibn Hibbān in his ((Ṣaḥih)) as in ((Al-Iḥsān)) 10/483 (4623), and Al-Ḥākim authenticated it and Al-Dhahabī agreed with him.
- Al-Albani said in ((Ṣaḥīḥ Sunan Al-Nasāʾī)) 2/666 (2969, 2970): Ṣaḥīḥ

(2) **[994] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak due to the weakness of Īsā ibn Sulaymān.

Chain of narrators:
- Aṭ-Ṭabarānī recorded it in ((Al-Muʾjam Al-Awsaṭ)) 3/353 (4825) from the way of ʻAbd Al-Malik Al-Jurjāni in it.
- Al-Haythamī said in ((Majma az-Zawāʾid)) 5/289: It was narrated by Aṭ-Ṭabarānī in ((Al-Muʾjam Al-Awsaṭ)), and it includes Īsā ibn Sulaymān, Abū Ṭaybah, and he is weak.
- See: ((Majma` al-Baḥaryan)) by al-Haythamī (2637).

[995] ʻAbdullah ibn Ḥamid informed us, Aḥmad ibn Muḥammad ibn Yūsuf related to us, Aḥmad ibn Ibrāhīm ibn Shādhān related to us, Yaʾqūb ibn Sufyān related to us, ʻAbdullah ibn ʻUthmān related to us, ʻAbdullah related to us, Muṣʾab ibn Thābit ibn ʻAbdullah ibn Az-Zubayr informed us, Dāwūd ibn Ṣāliḥ related to us, saying: Abū Salamah ibn ʻAbdul Raḥmān said to me: O my nephew, would you know on which occasion this verse:

﴿O believers ! Patiently endure, persevere, stand on guard﴾ was revealed ? He said: "No." He said: "O my nephew, at the time of the Messenger of Allah (P.B.U.H) there was not battle in which one would be stationed on. However, the verse refers to awaiting the prayer after the prayer. (1)

This interpretation was held by:

[996] What Abū ʻAmr al-Furātī informed us, Abū Bakr Aḥmad ibn Isḥāq as-Sibghī al-Faqīh related to us, Muḥammad ibn Ghālib related to us, ʻAbdullah ibn Nafīʾ related to us, on the authority of Mālik, on the authority of al ʻAlāʾ ibn ʻAbdul Raḥmān, on the authority of his father, Abū Hurayrah (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

"Shall I not tell you of that by means of which Allah erases sins and raises (people) in status ? Doing Wuḍūʾ properly even when it is inconvenient, taking a lot of steps to the Masjid, and waiting for one Salah

(1) **[995] The assessment of the reliability of the chain of transmitters:**
- It is chain is Mursal, and it includes Muṣʿab ibn Thābit who is Layyin Al-Ḥadīth.

Chain of narrators:
- Aṭ-Ṭabarī recorded it in ((Jāmiʾ al-Bayān)) 4/222, and Al-Wāḥidī in ((Asbāb an-Nuzūl)) (p. 145), and Al-Ḥākim in ((Al-Mustadrak)) 2/329, and he said: This ḥadīth has an authentic chain of narration, but they did not record it, and Al-Dhahabī agreed with him.
- See: ((Al-Muḥarrar Al-Wajīz)) by Ibn "Aṭṭiyah 3/476-477.
- Ibn Hibbān was confused about Muṣʿab ibn Thābit, as he mentioned him in ((Ath-Thiqāt)) 7/478, and he said about him in ((al-Majrūhīn)) 3/29: His hadith is Munkar (rejected). He used to narrate rejected reported from the famous people. This happened so much from him, so his hadith would be abandoned. End .
- And see: ((Tahdhīb Al-Kamāl)) al-Muzzī 28/18-21 (5980).

after another. That is the Ribāt for you that is the Ribāt for you that is the Ribāt for you." (1)

﴿And be mindful of Allah, so you may be successful﴾.

The linguists commented on this verse: O believers stand when you are asked to march forth in the cause of Allah. And persevere at the time hardship and difficulty, and remain stationed before the enemy, without escape. And be mindful to Allah by taking the possible means that you may be prosper tomorrow when you meet Me on the mattress of closeness.

According to Sarī al-Saqaṭī: Be patient in this worldly life that you may be saved, and endure at battle with being steadfast and righteous, and resist the desire of the reproaching soul, and fear Allah by not doing what He forbade you, that you may be successful tomorrow on the mattress of honor.

It was said: Be patient in My trials, and thank me at the time of comfort, and remain steadfast before My enemy, and beware of attaching other than Me that you may prosper.

It was said: Be patient in prosperity, and endure in adversity, and be firm the battle; and fear the God of the Heaven and the Earth, so that you may prosper in the Hereafter.

(1) **[996] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is Ḥasan, and al-ʻAlā' ibn ʻAbd al-Raḥman, and At-Tirmidhī declared him trustworthy.
- Chain of narrators:
- It was recorded by Muslim in the Book of Purity, Chapter on the Virtue of Perfecting Ablution (251), and Imām Mālik in ((Al-Muwaṭṭa')), Jāmīʿ Al-Wuḍū' 1/35 (77), and At-Tirmidhī, Book of Ablution, Chapter on What Was Reported on Perfecting Ablution (51), and An-Nasā'ī in Purity, Chapter on Command By making ablution well and the virtue of doing this, and in ((As-Sunan Al-Kubrā)) 1/94 (139).
- See: ((Tafsīr al-Qur'ān al-ʻAẓīm)) by Ibn Abī Hātim 3/849, and ((Musnad Aḥmad)) 2/303 (7729).